

49-4  
-----  
14

**LIBRARY**  
OF THE  
**Theological Seminary,**  
PRINCETON, N. J.

*Case*, ..... *Division* I  
*Shelf*, ..... *Section* 7  
*Book*, ..... *No.* .....

SCC  
8628

RESERVE  
STORAGE



Digitized by the Internet Archive  
in 2015

# THE MISSIONARY HERALD

---

Volume CI

APRIL, 1905

Number 4

---

THE cut on the cover of this number shows the new building of the Girls' College at Foochow, and while interesting in itself is especially interesting now because of the religious awakening among the students of the college reported on the next page. An integral part of this Girls' College is Miss Chittenden's Intermediate School, from which school fifty-two pupils have just been received into the church on confession of their faith.

**Girls' College  
at Foochow**

FOR years the special needs of the educational institutions organized and maintained by the American Board have rested as a heavy load upon the hearts of its officers and Prudential Committee. The sums required to meet these growing needs were so large that, in view of the doubt each year as to meeting the current expenses from the receipts, there has been little expectation of providing at an early date for the wants of these institutions. It is, therefore, with joyful surprise and with great gratitude to God that we are able to announce a gift of \$100,000 from Mr. John D. Rockefeller, which will provide in part for some of these great needs. This notable gift is to be used for certain specified objects, outside of the regular appropriations of the Board, which yet are integral parts of its work. With a single exception these objects are connected with various educational institutions in Japan, India, Ceylon, Turkey, and Bulgaria, institutions that will be made much more efficient as elevating and evangelizing agencies by reason of these benefactions. Our friends, who will rejoice with us in the tidings of this large gift, must bear in mind that it is not available, in the slightest degree, to meet the expenses of the general work of the Board or its appropriations for the present year.

As will be seen by the communications on the following pages, the *Morning Star* is in very active service in Micronesia, and has accomplished much in the short time she has been in those waters.

**The Morning Star** After going from Ponape to Kusaie and back, by way of Mokil and Pingelap, the *Star* went to Ruk, and afterwards made a tour in the Mortlock group, of which Mr. Jagnow gives a report in the Letters from the Missions, page 195. A most interesting account of a ten days' stay of Mr. and Mrs. Gray on the island of Pingelap, a stay which was made possible by having a steam vessel, will be found in our Young People's Department. Mr. Jagnow writes enthusiastically "of the new vessel

which the Christian people of America have so kindly sent for this glorious work among these islands of the sea."

IN February, 1903, the American Minister at Constantinople filed with the Turkish government a list of American religious, educational, and benevolent institutions in the empire, and demanded for them the same rights and privileges already accorded to similar institutions under France, Russia, and other countries. Over a year and a half passed without any exception being taken to the list as filed, thus tacitly recognizing the tabulated institutions as American. During the presence of the American fleet in the harbor of Smyrna last summer, His Majesty the Sultan repeatedly assured the United States Minister that these institutions already had all the rights and privileges accorded those of other nations, and that a formal declaration of that fact in sealed documents was not necessary. These documents, however, were promised, and upon the strength of the promise the fleet was ordered away. No documentary recognition was given. In October of last year, under instructions from Washington, Mr. Jay, the *Chargé d'Affaires* at Constantinople, declared that all of the institutions on the list presented in 1903 are now considered as having been officially recognized, and "by virtue of that recognition are entitled to the same treatment, privileges, and immunities in their respective classes that are accorded to similar institutions of other nationalities. Among these privileges is that of exemption from taxation." The various heads of these several institutions were instructed by Mr. Jay not to pay taxes, but to refer all demands to the Legation. The situation is simply this: that our Legation has taken the Sultan at his own word, and it devolves upon him to show why these American institutions should not act upon the belief that he spoke the truth when he declared them as already recognized, and thus exempt from taxation. The burden of proof and action now rests upon him.

SELDOM have the mails from our missions brought such tidings of religious awakenings, leading to conversions, as within the past few weeks. From Foochow, in both the Girls' College and Men's College, there has been a genuine work of grace. In December nearly fifty girls united with the church in Foochow, most of them being in Miss Garretson's school. Not far from one hundred in the Boys' College have either united with the church or taken a forward step. The workers, both native and foreign, were anticipating still larger results in connection with the Week of Prayer. Dr. Christie, of the St. Paul's Institute in Tarsus, Turkey, reports a deep work of grace in that institution. It is, he says, "a case of the violent taking the kingdom by force." The whole tone and temper of the school is changed. Dr. Christie asks for special prayer for the 165 young men in the Institute who now seem to be deeply moved. In many other places revivals are in progress, perhaps not so marked as these just named, but still very cheering. This certainly is a year of blessing in our mission fields.

#### American Rights in Turkey

#### Cheering Letters

WHILE the letters above referred to, indicating spiritual progress, are coming, there are those of another sort. They tell of perplexities and burdens which our brethren ought not to be compelled to endure. One of these letters reports that the missionary has expended for work in his district during six months about \$275, more than half of which has come out of his own pocket. This he would not so seriously object to if it were not that there is other pressing work close at hand demanding attention, but which would involve him in obligations quite beyond his ability to meet. A missionary in China gives a list of objects which it seems to him *must* be provided for, but which will cost \$500 more than can be met by the grant of the American Board and the Woman's Board, together with other special sums which he has been able to obtain, and he adds: "If my wife and I could live on nothing and do our work and make a little money besides, we could fill the bill. I fear that is impossible." None of these letters from abroad are petulant in tone, but they are very serious. One of them says, "The burden that is crushing a few of us, I am sure, can be easily carried if each one will bear his part as he ought."

THE King's business requires haste, and there are some of our mission fields where haste seems impossible except on a bicycle. Donkeys and bullocks are slow, even if obtainable, and there are few of our fields where a missionary worker does not find that he can accomplish much more if he can have a bicycle. Just now three of our men are calling for these helps in their work. They can hardly afford to buy them. Are there not some of our friends who have wheels still strong and durable, though possibly out of style, which they would give to these distant workers in the Lord's great harvest field? Most gladly should we receive and forward them, so that by their means "the Word of the Lord may run very swiftly."

NOTHING is more cheering in the way of missionary tidings than reports of the energy and devotion of native converts in our mission fields who become evangelists or teachers. It is often surprising to see with what a grasp of truth and spiritual fervor, as well as patience and self-sacrifice, these men just out of heathenism and with little training carry the message of life which they have but recently received. A young man in West Africa, Ndalú, wrote the following report of the way in which he and his associates carry the gospel to the villages about them: "When we start out to go to the villages, we first pray about our way and what we shall say, asking, 'O God, give us thy wisdom.' For Jesus has said, 'Do not fear; the Spirit will himself speak.' When we reach a village we enter the visiting hut and visit with the elder men, and tell why we have come. Then the head man will call the people. Sometimes we start to sing. In some villages perhaps forty people, in others eighty, will come. We have been to many villages. They love to listen, and often beg us to come again. Sometimes they ask questions to try us. One day we went into a village and found women only—the men had dis-

appeared, thinking we were soldiers or perhaps slaves [of white men who often plunder] — so we called out, just once, ‘Come and listen to the words of God.’ So they were glad, and came running with a great crowd. I never saw the like before. ‘The harvest truly is great, but the laborers are few.’ And so the disciples of Jesus should pray to God to send laborers into his field. (Signed) Ndalú has written.”

THE pleas for aid coming from our missionaries in Japan, to enable them to provide some Christian literature for the soldiers whom they can reach, are most importunate. A request has been forwarded to the American Board for a special grant of \$1,000 to meet these needs in part. Dr. DeForest writes: “The war has opened an army of half a million of the best men of Japan to some kind of reception of Christian truth, and especially has it put within our reach 100,000 sick and wounded men, whose inability to do anything makes them very willing to receive sympathetic notice and to read Christian literature. The lack of money for this extra and rare opportunity simply defeats every effort at times, and puts sad limitations on us at all times.”

THE Church Missionary Society of England has just received, and is seeking to respond to, a new call from the heart of Africa for the establishment of a mission in a region which the society has long had in view, but which it has hitherto been prevented from entering. Mr. Eugene Stock calls this, “without doubt, the most important opening for the society’s efforts since Mr. Stanley’s appeal for Uganda in 1875.” General Gordon, when Governor General of the Soudan, twenty-seven years ago, made an appeal to the Church Missionary Society to begin work among the pagan tribes on the Upper Nile. The Uganda project occupied attention at that time, and after Gordon’s death the door was closed for many years. But the victory at Omdurman established British authority throughout that region, and while the Gordon Memorial Mission was established at Khartoum, its work was not permitted to extend to Moslems. But recently Lord Cromer, the British Minister in Egypt, and the Sirdar of the Soudan, Sir R. Wingate, have expressed their desire that British missions should be established among the pagan tribes further south, whom Gordon had in mind when he made his call twenty-seven years ago. These British officials have deemed it impolitic to permit the preaching of the gospel among the Moslems whom they are trying to govern, but they see no reasons for restrictions among the pagan tribes at the south. Lord Cromer has now pointed out a definite field, and has invited the Church Missionary Society to enter it. The territory is extensive, stretching southward on both sides of the White Nile to the Uganda Protectorate and the northeast corner of the Congo Free State. A mission there would be midway between Egypt and Uganda, its center being about equidistant from Khartoum and Mengo. The committee of the Church Missionary Society has issued a statement in reference to this new call, and asks for prayers and gifts and offers of service with reference to this undertaking. Of this opening Lord Cromer has written, “Not only do these dis-

**Reading for  
the Soldiers**

**A New Call  
from Africa**



tracts present a far more promising field for missionary enterprise than those whose population is Mohammedan, but the manifest political objections which exist in allowing mission work in the latter do not in any great degree exist in the former case."

A LETTER from Mr. Black, of Davao, Philippine Islands, January 4, reports a visit he had made to Zamboanga and an interview held with Gen.

**The Philippines** Leonard Wood, with whom he had a friendly conference in regard to the conduct of the missionary work. There are missionaries of other boards in Mindanao, specially of the American Episcopal Church. While the people are friendly, there are as yet comparatively few who are steadfast worshipers at our mission services. Mr. Black feels the need of a chapel and of a missionary physician, whose work as an evangelist and as a medical man would greatly assist the mission.

A DOZEN kodaks could be put to very excellent service in the hands of as many missionaries, and in as many different parts of the world, if the present owners who have little or no further use for them  
**Kodaks Wanted** would kindly send them to the Rooms of the American Board. Of course they should be in good order and have good lenses. Our many friends abroad would gladly photograph many of the interesting scenes of which they are witnesses, some of which might be reproduced in the pages of our magazine or on stereopticon slides, for the stimulating of missionary interest.

ON the 19th of May it will be fifty years since the Rev. Orramel H. Gulick and Anna Eliza Clark, both children of missionaries in the Hawaiian Islands, were married at Honolulu. After service at the  
**A Golden Wedding** islands in educational and evangelical work, Mr. and Mrs. Gulick were transferred to the Japan Mission in 1871, where they labored for twenty-two years. In 1893 they returned to the Hawaiian Islands, and have since been connected with that mission, working among the many Japanese who have come to that island group. Their service has been as varied as it has been protracted, and it is with sincere congratulations that their friends will extend their greetings on the approaching jubilee. The Japan Mission, to which Mr. and Mrs. Gulick went in the year after its establishment, have addressed a most interesting letter expressing their heartiest esteem for their beloved associates, to whom it has been given to watch from almost the very beginning the growth of the Protestant church in Japan. The fact is recalled that Mr. Gulick's first language teacher was thrown into prison, where he died, the single martyr of the Protestant community, and that since that day the Protestant body has grown to a membership of nearly fifty thousand. It was Mr. Gulick who started the first Christian weekly newspaper in Japan. The importance of the work that he and his wife have done on Hawaii is gladly recognized by those who are familiar with that island group. They are still at work, and with good prospects of many future years of usefulness, in the place where they were born, and the heartiest congratulations are extended to them on this glad anniversary.

WE are grieved to be called to record the death at Cleveland, O., on February 15, of Rev. Henry A. Schauffler, D.D., who has in recent years been prominently identified with the work for Slavic races in the United States, but whose earlier ministry was in connection with the American Board in Turkey and in Austria. Dr. Schauffler was the son of that eminent missionary of the Board in Turkey, Rev. Dr. William G. Schauffler, and was born in Constantinople September 4, 1837, graduating from Williams College in 1859, and Andover Seminary in 1862. He was appointed a missionary of the Board to Western Turkey in 1865, having the city of Constantinople for the center of his labors. He came to the United States in 1870. When the American Board resolved

**Death of  
Dr. H. A. Schauffler**



REV. HENRY A. SCHAUFFLER, D.D.

to commence work in Papal Lands, Mr. Schauffler was appointed to open the new mission in Austria, and in October, 1872, he took up his residence at Prague, where he was joined ten days later by Messrs. Clark and Adams. Two years later he removed to Brünn, in Moravia, where he remained until 1881, when the health of Mrs. Schauffler compelled their return to the United States. Rev. Dr. A. W. Clark, of Prague, writes of Dr. Schauffler's services in their mission: "In the dark days of trial and persecution he was not depressed, but ever ready to help others by his good cheer and resolute spirit. It seems sad that he could not remain in Austria to enjoy the time of reaping, so graciously granted to us by our Master, but he has done a work equally important and successful for the Bohemians in America." Mr. and Mrs. Schauffler settled in Cleveland, O., where she died in September, 1883. Comparatively few appreciate the great value of the work accomplished by Dr.

Schauffler in behalf of the Slavs in this country, in connection with the Congregational Home Missionary Society. His knowledge of their language and of the country from which they came, and his great love for this people, combined with his energy and wisdom in organization, made him a great power for good. In him home and foreign missions have been combined in a most striking way. It is possible that he reached more Bohemians in his oversight of various congregations in the United States than he could have done had he remained at Brünn, a city toward which his thoughts always turned with strong affection. We shall greatly miss his genial presence and his effective utterances in behalf of Christian work both at home and abroad.

WE congratulate our brethren of the London Missionary Society upon the completion of their new mission house. For two years or more the Society has been occupying temporary quarters, but it has now a building of its own in the heart of the business section of London, on New Bridge Street, close to Ludgate Circus and Blackfriar's Bridge, and within rifle shot of St. Paul's Cathedral. The services of dedication began on Monday, February 6, and continued until February 9, including a discourse by Dr. R. F. Horton at the City Temple, which was crowded to its utmost capacity. This sermon is spoken of as one of great power, based upon three familiar words of Jesus: Come—Abide—Go. "It is a great thing to come to Christ, and a great thing to abide in him, but the object of our coming and abiding is to go." A most impressive utterance of the great preacher in the midst of his sermon was this: "My great mistake in life was that I did not go out as a missionary. I would give the world now to have done it." In its new home and with its added prestige we look for increased strength and even larger success for the noble London Missionary Society.

WORD has been received that at the recent Industrial Exhibition in Bombay, it being the largest ever held in India, and one in which the competition was very keen, remarkable success was achieved by the Industrial School at Ahmednagar, of which Rev. James Smith is the head. Mr. Smith reports the winning of four medals: (1) a gold medal for carpets; (2) a gold medal for the loom invented and used by Mr. David Churchill, who is connected with the school; (3) a silver medal for the finest piece of silver work; (4) a silver medal for hammered copper work. This result is better than was obtained by any competing institution or manufacturing company. It should be understood that this industrial part of the mission High School for boys at Ahmednagar does not cost the American Board anything whatever. The school, as Mr. Smith often says, is designed "to make men and not mechanics," but in the making of men in India the training of hand and eye is a most valuable, if not essential, item. The Ahmednagar High School is accomplishing much for the kingdom of Christ, not only within the bounds of the Marathi Mission, but wherever its fame reaches in India.

# THE HOME DEPARTMENT

By **Cornelius H. Patton, Secretary**

**Behold, the Lamb of God, that taketh away the sin of the world!** *John 1: 29*

A MAN from a peaceful country village once visited a friend in a great city, who conducted him through the slums and showed him the haunts of immorality and crime. The sights so overwhelmed the visitor that he exclaimed: "If I lived here I should go crazy in two weeks! 'Take me away.'" What shall we say, then, of the sin of the whole world? The vision is fearfully dark; but over against the world's sin is the world's Saviour—a Lamb of God to take away all the guilt and the crime and the wretchedness. As Lamb, he is himself sinless. As Lamb, he is sacrificed for the sin of others. He is also God's Lamb. Man cannot provide a sacrifice for the cleansing of the world. God alone can do that in the person of his Holy Son. And what is the cleansing? Not some magical process; not a mere declaration of pardon. It is as thoroughgoing and as far-reaching as the sin itself. He "*takes away* the sin of the world." Christ is the obliterator of sin. Thus John introduces Christ to the world of his day. Thus our missionaries are introducing Christ to the world of our day. The world is the same; sin is the same; and Christ, too, is the same. Thank God for what we can tell in this number of the *Herald* of what Christ is now doing for the cleansing of the world.

## Money and the Kingdom

Our friends have sent us \$35,351.94 the past month. The gifts vary from a few cents to thousands of dollars. Much self-sacrifice is represented in the number of items which go to make up this total. God only knows how much, but even we can occasionally discern the quality as well as the quantity of the giving. We are convinced, as the months go by, that all the heroism is not on the foreign field. Many of the friends at home who stand behind this work have the same spirit as the missionaries, and that is why the work brings a double blessing. It blesses him who gives and him who receives. What we must do is to bring all the people in our churches into this fellowship of conscientious, self-sacrificing, and broad-visioned benevolence. In order to do this we need in our churches, first, closer living with Christ, so that the people may see the world through his eyes. The problem of interest in foreign missions, after all, is but the problem of securing vital Christianity. Then we need greater knowledge of facts of missions, information as to what the gospel is doing in foreign lands. A distinguished correspondent, whose name is known around the world, writes us that he thinks pastors are sadly remiss on this point; that they do not know the facts of missionary work, or, if they do, that they do not adequately instruct their people. If so, let every pastor who reads this ask himself if he is dealing fairly with Christ in this matter. We are impressed by the intelligence and zeal of a great many of our pastors. Their interest is a constant inspiration; but until every pastor becomes an avowed advocate of this work and a warm

friend of the American Board we cannot expect to secure the funds necessary for this vast undertaking. One thing we are certain of, and that is that the circle of our friends is widening every day. The Treasurer, Mr. Wiggin, hands us this tabular statement of the month past:

	February, 1904	February, 1905
Donations . . . . .	\$40,817.46	\$35,351.94
Legacies . . . . .	3,120.09	5,161.20
	<u>\$43,937.55</u>	<u>\$40,513.14</u>
	6 mos., 1904	6 mos., 1905
Donations . . . . .	\$249,639.85	\$243,635.72
Legacies . . . . .	41,359.84	32,746.85
	<u>\$290,999.69</u>	<u>\$276,382.57</u>

Decrease in donations for six months, \$6,004.13; decrease in legacies, \$8,612.99; total decrease, \$14,617.12.

### The Envelope Series

The little quarterly issued by the Home Department, which goes under the name of the "Envelope Series," begins its eighth year with the April number. We have decided to change its form, so as to make it more attractive, and expect also to modify somewhat the scope of its contents. Although it has proved of great value these past seven years, we wish to make it even more valuable in the years to come by reserving for this publication some of our very choicest material. For instance, the April number will contain a symposium on the question, "Why I Believe in Foreign Missions," in which such writers will take part as Rev. Edward Everett Hale, D.D., Mr. John W. Foster, the celebrated diplomatist, Rev. Theodore T. Munger, D.D., the well-known theological writer and essayist, and Justice David J. Brewer, of the United States Supreme Court. The number will be of the utmost value for persons who are not firm believers in the work of foreign missions. Other writers of note have promised articles for the numbers that will follow. It is necessary, however, for us to insist upon the subscription price of ten cents being paid in every case in advance. Henceforth the quarterly will be sent only to subscribers who have paid up. If you are on our subscription list, and wish your name continued, please remit ten cents at once to Mr. John G. Hosmer, publishing agent. No friend of missions can afford to be without this little quarterly. The best time to attend to this is N-O-W.

### "Whom Shall I Send, and Who Will Go for Us?"

The American Board is in great need of candidates for missionary service. Let all who are considering this work read carefully the following list of openings, and consider if God does not call them by this very statement of our need.

*European Turkey.*—Two ordained men for general work; one single woman for the girls' school at Samokov, the only evangelical high school for girls in Bulgaria.

*Eastern Turkey.* — Two ordained men ; one single woman for girls' school at Van.

*Western Turkey.* — Two ordained men, one for Marsovan, capable of taking a share in the college work ; one for Constantinople, an all-round man.

*Central Turkey.* — One single woman for the girls' seminary at once. One ordained man, in due time to share the college work at Aintab.

*Ceylon Mission.* — One single woman for the girls' boarding school at Uduvil.

*Marathi Mission.* — One single woman for the girls' boarding school at Ahmednagar ; one ordained man for general work.

*Japan Mission.* — Two single women for Kobe College, one single woman for the girls' school at Osaka, two single women for general evangelistic work, and one trained kindergartner for Kobe. (Pressing.)

*Mexico.* — One ordained man for general work.

*North China.* — Five single women, one each for Tung-chou, Pao-ting-fu, Tientsin, Lin Ching, and Kalgan.

*Shansi.* — One ordained man, one single women — a partial replacement of the martyrs.

*Foochow.* — One ordained man, in place of Mr. Beard, just released ; one single woman.

*South China.* — One ordained man, so that when furlough comes there shall always be two men in the field. Two single women.

*Zulu Mission.* — One ordained man, in place of Mr. Bunker, going to Beira. One single woman for Inanda Seminary.

*East Africa.* — One ordained man for Mt. Silinda at once. One single woman.

*West Africa.* — One physician — a woman — at once.

*Micronesia.* — One ordained man, speaking German. Two single women for Guam and two single women for Ruk.

*Philippines.* — A medical missionary.

### The Board's Policy as to Candidates

In connection with the above call for recruits we are glad to print a recent decision of the Prudential Committee as to encouraging candidates. Extract from minutes of the Prudential Committee of February 21, 1905 :—

“ It was voted that the present policy of the Board, in reference to the appointment of missionaries, should be to encourage the offers of service from young men and young women, and that so soon as formal application is made by any person the papers should be presented to the Prudential Committee. In case the papers are approved by vote of the Committee appointment shall be made as soon as the candidate is ready, provided an opening for which the person is adapted exists, and provided, also, the financial condition of the Board so warrants. If these conditions are not met, approved candidates shall be asked to hold themselves in readiness for appointment at a later date.”

We are glad to add to the above that during the past ten years no

candidate whose papers have been approved has been kept waiting more than a few months.

### The Forward Movement

The Forward Movement is a plan inaugurated six years ago for increasing the funds of the Board by churches guaranteeing the payment of the salary of a certain missionary, to be designated as their foreign representative or pastor. As many inquiries have reached us as to the practical success of this movement, we are glad to give the figures in the following condensed statement from a recent report of the Home Department to the Prudential Committee.

There are seventeen churches in which the Forward Movement has been adopted for six years. Comparing the contributions of these churches during this period with the contributions of the same churches for six years prior to the adoption, it is found that there has been a gain in the total contributions of \$22,437. Three of the seventeen have fallen behind their former record. The rest have all increased. This means an average annual increase for all seventeen of \$3,737.

Thirteen churches have had the system for five years, with the following result as compared with the five years preceding: total gain, \$25,766; average annual gain, \$5,153. One church only has fallen behind.

Twenty-nine churches have had the plan under operation for four years, and show a total gain of \$26,394, which means an average annual gain of \$6,599. One church only has fallen behind in this list.

The list for three years shows twenty-five churches, with a total increase of \$17,182 and an average annual increase of \$5,727. Only one church has fallen behind.

There are but nine churches which have a record of two years. These show a gain of \$4,463, and none have fallen behind. The average annual increase is \$2,231.

The churches which have one year's record are much less satisfactory, owing to the fact that the plan has not been pushed during the past year. Out of fourteen six have fallen behind. The total gain for the year is, however, \$5,100.

There is a further list of thirty-five churches, concerning which it was impossible to gain data sufficiently definite for a report. Aside from these the totals are as follows:—

Number of churches that have adopted the plan . . . . .	107
Total increase in the contributions to the Board due to the Forward Movement . . . . .	\$101,342
Average annual increase which the Board is at present receiving from the movement . . . . .	\$28,547

These figures are much more encouraging than we had dared to hope. They certainly furnish ground for belief that the Forward Movement has justified itself, and should be pushed with increasing vigor until all our missionaries have been adopted by the churches. We shall be glad to correspond with any church desiring to consider this matter.

## Rev. Charles Hartwell,<sup>1</sup> of Foochow

TIDINGS have been received of the death of this venerable missionary, who for over fifty-two years has been a missionary of the American Board in Foochow, China. Commencing his work there when there was nothing but a great city in a huge province all given over to idolatry, there was little in the external conditions to give cheer. In one of his early letters Mr. Hartwell was compelled to say that they had no satisfactory evidence that a single soul had been renewed in connection with their labors. For years the outlook was depressing. It seemed as if the "rock" never would break, and the laborers were sustained only by the divine promise that God's Word, faithfully preached, would not return unto them void. They labored on with great patience, and among these patient laborers Mr. Hartwell was conspicuous. He never doubted as to the final result, and before he was called to his reward he was permitted to see glorious results. Before his eyes closed on earth there were in connection with the mission of the American Board in the city and province for which he labored no less than eighty-two organized churches, with over 2,500 members and a force of native Christian laborers numbering 292, and an extended educational plant embracing the two colleges, one for boys and one for girls, with boarding schools, common schools, four hospitals and eight dispensaries, and all the appliances needed for an expanding missionary work. In the accomplishing of these results Mr. Hartwell had a large share. His heart was altogether in this work, though during later years he felt the infirmities of age, and was unable to render the service in which he delighted. He was wholly unwilling to leave the field, desiring to do whatever lay within his power, and wishing to die and be buried among the people to whom he had given his life.

Dr. C. C. Baldwin, who was for forty-two years a beloved co-laborer with Mr. Hartwell in Foochow, testifies to his manifold services, saying, "It would be quite impossible to estimate the far-reaching influence of Mr. Hartwell's labors in teaching, preaching, touring over plain and mountain, helping in the translations of the Scriptures, and making and revising many religious books." It is to Mr. Hartwell's skill and energy that the Foochow Mission is largely indebted for its excellent collection of buildings for residence and school and hospital purposes.

There has not as yet been time to receive from Foochow the particulars of the home-going of this beloved missionary. All we know is that his illness was brief, and was not considered serious. On Monday afternoon, January 30, as he was rising from his bed, he fell to the floor, dying almost immediately. Rev. Mr. Hinman, who has been associated with the Foochow Mission but

<sup>1</sup> Rev. Charles Hartwell, born at Lincoln, Mass., December 25, 1825; was graduated from Amherst College in 1849, from East Windsor (Hartford) Theological Seminary in 1852; ordained at Lincoln, Mass., October 13, 1852; embarked for China November 3 of the same year. He married Lucy E. Stearns, of Billerica, Mass., September 6, 1852, who died at Foochow July 10, 1883. He married Mrs. H. L. Peet, at Foochow, November 5, 1885. He died at Foochow, January 30, 1905.



who is now in Shanghai, wrote from that city on February 9, reporting these facts and speaking thus of Mr. Hartwell:—

“He represented the spirit which seems to be most truly missionary, bearing all things, believing all things, hoping all things, enduring all things. His sweet hopefulness of good was one of the most encouraging things in all our missionary experience. It was painful to him to think that the motives of any one, foreigner or native, with whom he had to do were not pure and right.



REV. AND MRS. CHARLES HARTWELL, OF FOOCHOW

He was not self-assertive, but to those of his colleagues who came to him for personal counsel and help he was a true father, and his counsels were always as valuable as they were sympathetic. To the Chinese he was the fullest revelation of the gospel of love. A servant whom we brought with us from Foochow said that when a Chinese Christian who was in the wrong came to talk over his matter with Mr. Hartwell, it made him ashamed to see the old man's face and to hear his voice in prayer. Although Mr. Hartwell had about reached the end of his power to do mission work, yet his very living was of

more real value than the strenuous efforts of some of the rest of us. He was easily first of all the missionaries in China in the amount of unremitting labor done for the Chinese; his number of years spent in China was considerably greater than those of Dr. Ashmore or Dr. Griffith John; and his accomplishment, if not so large or so widely known as that of some few great names among Chinese missionaries, was still a wonderfully large part of the evangelization of the best evangelized province in China."

This is high testimony, and it is true. We thank God for the gift of such a man, for his long and faithful service, and for the rich results already secured, as well as those which are yet to follow from his more than a half century of toil for his Lord and Master.



## The Japanese Environment and Christianity

By Rev. J. H. DeForest, D.D., Sendai

HE who would really understand the problems confronting Christianity in Japan must know not only the redeeming and victorious power of Christ's life and words, but must also know the environment which this new life is to affect. It is of prime importance that the Christian church, which sends 800 missionary men and women here, should be acquainted with the conditions under which they are working in order that their work may not end in embarrassments. The great elements that make up the Japanese environment are four:

**I. The Intellectual Environment.** Christianity cannot thrive in an atmosphere of ignorance. Its great victories heretofore have been among the peoples who were the most enlightened of their times. And today we are in the presence of a nation of 46,000,000, among whose characteristics is now, and always has been, the very marked one of love of knowledge. No sooner were the doors of seclusion opened than the coronation oath of the present wise and good emperor was taken, containing these impressive words, "Knowledge shall be sought for throughout the whole world."

Ever since then the one conspicuous trait of this people has been its burning love of new truth and its great sacrifices to win priceless knowledge. Especially are the young men of Japan intensely eager to acquire all possible information. They really hunger and thirst after knowledge as the young men of no other nation ever did. Schools abound all through the empire. Newspapers and magazines are read by nearly everybody. The scholars of Japan have won names of international interest. Truly, in spite of seeming streaks of narrowness and abiding superstitions, it must be said that the Japanese are the most open-minded people that ever existed, welcoming truth, honoring all, natives or foreigners, who can bring to them the treasures of knowledge.

Now how can Christianity enter successfully such an environment? Without knowledge it is impossible to win the confidence and respect of these lovers of knowledge. No matter how firmly we believe in the deity of Christ,

unless our message can be presented in terms that reveal the possession of up-to-date, modern knowledge, however the spirit of the missionary may affect a few individuals, it will not touch the national life and thought. It is now, as it always has been and ever will be: no religion can arouse the emotions and permanently hold the heart unless it also convinces the intellect. The twelve commoners, though especially trained by the Christ himself, have to await the advent of the scholar Paul before they can grasp the fullness and universality of their precious message. They write no gospels until the scholar's work has created a real demand for them. In every crisis of the church it is not men of faith alone, but also of consecrated knowledge, who have saved the church from corruption and superstition and made it in some measure the light of the world. So here in Japan, where knowledge is prized and its possessors are revered, the extension of Christianity by missions, so as to affect the national life and pervade the national thought, is impossible without high grade schools and trained thinkers who are familiar with the language and literature and ruling ideas that have made the people capable of the deeds of the Meiji era.

2. **The Political Environment.** Never before was there a great non-Christian nation in which the people had such perfect liberty of religious faith as is permitted in Japan. And wherever religious liberty prevails there also exist the other great liberties of speech and press, of civil and political and educational freedom. Christianity never before had such an opportunity.

There are those who sometimes venture to think that Christianity flourishes best under oppression and persecution. Well, look at Russia and Turkey. If intolerance and violence make a good environment for Christianity there are ample fields yet remaining for enthusiasts who never feel quite right unless they are persecuted. True, out of persecutions have come a few splendid Christian heroes, whose blood has been indeed the seed of the church. But the vast crop of hypocrites and renegades and pitifully weak people who have been produced by persecutions, who can estimate? Where throughout the world has Christianity risen to its highest grades and done the widest missionary work? Only where there is liberty is the Spirit of God able to elevate and inspire the hearts of nations.

And here in Japan is the first great field God has ever put before his church wherein such a perfect political environment protects the Christian worker. If Christianity cannot win here it is either because as a religion it has had its day, or because its representatives, native and foreign, are not equal to this exceptional opportunity.

3. **The Moral Environment.** I used to think that all non-Christian nations were necessarily rotten, and that they were truthfully represented in those sweeping words in the first chapter of Romans. But I have come to see that the horrible catalogue of wickednesses recorded in Romans can be found to some extent in every great city of the Christian nations; and I have learned that the "virtues of the heathen," which have been called "splendid vices," are rather splendid fragments of the "light that lighteth every man that cometh into the world."

In ethical life the world now ranks Japan much higher than so-called Christian Russia. To be sure, the history of Japan reveals glaring immoralities side by side with lofty virtues. Her commercial and sexual immoralities are known all over the world. Yet it is her virtues, not her vices, that have controlled the destiny of the nation. Everybody knows the place occupied by *Chū-kō*, Loyalty and Filial Piety. But the manifestation of these virtues lies in the spirit of self-sacrifice for others, even unto death. The path of moral progress is blazed with the precious names of men and women who have unhesitatingly and lovingly given their lives to save others or to vindicate a righteous purpose.

It is because of this that the people so highly appreciate the ethics based on the love that Christ taught and the righteousness that is dearer than life. The nation that produced Sakura Sogoro, who incurred death by crucifixion in order to save his friends from ruin, is providentially educated to see the eternal truth that shines forth from the cross of Christ.

4. **The Religious Environment.** It has been almost the custom to regard Japan as a nation without a religion. But the history of this people is *full* of religious life. There never would have been any such thing as a history of Japan, nor, indeed, any Japanese people, but for the upbuilding power of her faith. The unique line of emperors, the only one of its kind in the world, never could have been but for the religious sentiment that nourished it and made it the beloved power it is today. The statesmen and warriors of Japanese history did their work largely by the power of their religious natures. The literature of the empire is the creation of the religious life thereof.

To be sure, the separation of state and church here, the incoming deluge of Western materialism, the entrance of another and powerful religion, the discovery of many superstitions and beliefs inconsistent with modern thought, the necessity of competing with the nations of the West, the knowledge that evolutionary philosophy has compelled revisions of Western theology—all these have had a disturbing influence on the old traditions and have cooled the passion for religion. But, none the less, the religious spirit is here, as in all nations, never to die out. And this war with Russia has reawakened it, so that it is conspicuous now everywhere. The emperor's declaration of war begins with, "By the grace of heaven," and temples and shrines are busy with the prayers of priests and worshippers.

It is into such an environment that Christianity has come. It has already won a place in the ethical thought of the people; it has helped to bring out the worth of the individual; it has helped to elevate the home, and it is modifying the traditional teachings of Buddhism, as well as giving a higher moral purpose to its priesthood.



## The Jubilee of the "Avedaper"

By Rev. Joseph K. Greene, D.D., of Constantinople

*Avedaper* means "Bringer of Good News," and it is the title of the weekly religious newspaper published by the missionaries of the Board in Turkey. The first number was issued in January, 1855, in the Armenian language. From the beginning of 1860 the same paper was also published in the Turkish language, written with Armenian letters, for Turkish-speaking Armenians, and, beginning with 1872, in the Turkish language, written with Greek letters, for Turkish-speaking Greeks. The first two forms bore the name of *Avedaper* and the last form the name of *Angeliaforos*, and to this day they are published under these names. For many years a monthly illustrated paper for children, in Armenian, in Armeno-Turkish, and in Greco-Turkish, was also published; and this paper, in Armenian, called the *Child's Avedaper*, is still continued.

Though subject to the same press laws as all other periodicals in Turkey, these papers have never incurred suspension save for a period of a few days, and that only three times in fifty years. The editors of the *Avedaper* have been: Dr. H. G. O. Dwight, to 1860; Dr. E. E. Bliss, to 1872; Dr. J. K. Greene, to 1884; Dr. H. S. Barnum, for the past twenty years. In order to bring the paper within reach of the poor, the subscription price, in each of its three forms, is but \$1.25 a year, and the paper is regarded as fortunate to secure, in this poverty-stricken country, some 3,000 paying subscribers. Consisting of sixteen pages, about one-third part smaller in size than *The Congregationalist*, the paper is made up of three principal departments, religious, educational, and family, and concludes, in the last four pages, with such a summary of interior and foreign news as the censor allows. The first issue of each month consists of twenty-four pages.

The Jubilee number, published on January 7, of fifty pages, was greeted by the native Armenian papers with cordial felicitations and well-deserved praise. Some of the native papers printed in their own columns several of its articles. The Jubilee number consisted, besides other articles, of an historical review by the editor, Dr. Barnum; "The Progress of the Protestant Educational Institutions in Turkey in the Past Fifty Years," by Rev. Hovhannes Krikorian, professor for some twenty-five years in the Central Turkey College, Aintab, now assistant editor; a sermon by Dr. Davidson, Archbishop of Canterbury, delivered in America; a semicentennial review of the "Progress of the Evangelical Churches in the Cilicia Union," by Rev. S. Terzian, professor in the Theological Seminary, Marash; "The Evangelical Pulpit in Turkey," by Rev. M. G. Papazian, Aintab; "The Progress in Fifty Years of the Evangelical Work in the Harpoot Station," by Rev. T. Aslanian; "Reflections on the Past Fifty Years," by the new pastor of the First Evangelical Church of Constantinople, Rev. A. B. Schmavonian; "The Progress of the Churches in the Central Union," by Rev. K. Yakoubian, a graduate of Bebek Seminary and pastor of the church of Cesarea for twenty-five years;

"The Higher Education of Girls," by Dr. Mary M. Patrick, president of the American College for Girls, Constantinople; "The Press in Turkey," by Dr. J. K. Greene; "Some of the Victories of Medical Science in Fifty Years," by Dr. W. M. Post, Talas; "The Part of the Individual in Religious Progress," by Rev. H. M. Allen, prospective editor of the *Avedaper*.

The above articles, in their rich and varied contents, indicate the cheering progress of the evangelical movement in Turkey during the past half century, in its churches, its schools, and its publications; and many of the contributors emphasize, with generous appreciation, the very important part which the *Avedaper* has had in the movement.

First, in its fifty-two numbers each year the *Avedaper* has had a pulpit from which to reach, with a simple and direct gospel message, far more individuals than any preacher can reach. Indeed, to many small Protestant congregations, left without any stated Sabbath service, the paper has been a regular preacher. It has also many little groups of listeners in places where there is no Protestant community, and is the chief means of spiritual enlightenment to its many non-Protestant subscribers. Indeed, like the valued pastor of the Greek evangelical church in Alacham, many who are now pronounced Protestants owe their first spiritual awakening to this mission paper. Like a wise preacher, the *Avedaper* discusses all Scriptural and doctrinal questions from a conservative standpoint; holding itself ever ready to accept new light, it commends the results of the new Biblical criticism only when the critics are agreed among themselves, and only when they are able to explain and justify such results in language intelligible to ordinarily educated men. As a religious guide, however, the chief object of the paper is to deepen the spiritual life of the Christian population; to bring home to both individuals and churches the sense of their personal responsibility, both for the maintenance and growth of their own spiritual life and for the spread of the kingdom of God.

Secondly, the *Avedaper* is, in fact, though in no formal manner, the representative of the 122 native Protestant churches found within the limits of the Western, Eastern, and Central Turkey Missions. Through this paper they learn of one another's state, issue calls for their annual meetings, and publish their reports. Thus there becomes possible a community of interest and solidarity of feeling among those who, by reason of the expense of travel and governmental hindrances, can never communicate with one another face to face. Several leading pastors are regular contributors to the paper, and the native correspondence makes up a considerable part of every issue.

Thirdly, the *Avedaper* is highly appreciated for the information which it gives and for the light which it casts on all questions relating to the great work of education. By a remarkable change in the policy of the Board touching education, the missions in Turkey happily have now the distinct lead in the work of education in the principal centers of this land. This great work has but just begun. It appeals powerfully to large classes of people who send their sons and daughters to our schools, though they themselves never attend our services; and, happily, this branch of missionary labor is ever, more and more, a self-supporting work. But for this paper we should have

no vehicle for the discussion of educational topics, pertaining either to our colleges, high schools for boys and boarding schools for girls, numbering forty-seven, with 3,190 pupils, or to our common schools, numbering 385, with 18,768 pupils. Moreover, every native non-Protestant community is now happily interested in the work of education, and, largely through our example and through the discussions of this paper, is constantly improving its schools.

Finally, the *Avedaper* is highly esteemed for its many and profitable articles on the training of children and the care of health and for its fresh and varied information on geographical and scientific questions. It reports all important inventions and discoveries. Its news summary is esteemed throughout the country as both reliable and intelligible. The great majority of the subscribers have no other paper and no other means of communication with the outside world. Indeed, many a single copy of the paper is the only political and religious intelligencer of a whole village. Not long ago a very well-informed and a very successful Protestant Armenian merchant was asked from what college he graduated. "For thirty years," he replied, "the Bible and the *Avedaper* have been my college."

In view of the facts above presented it will readily be understood why, at various times of retrenchment, both missionaries and native Protestants have said, "Whatever other form of missionary effort fails, let not the *Avedaper* be suspended." As a token of appreciation, and in order to cover the extra expense of the Jubilee number, not a few generous gifts have been sent to the editor. May it see its second Jubilee, with increased usefulness and with still higher appreciation!



## The Work of the Madura Station, India

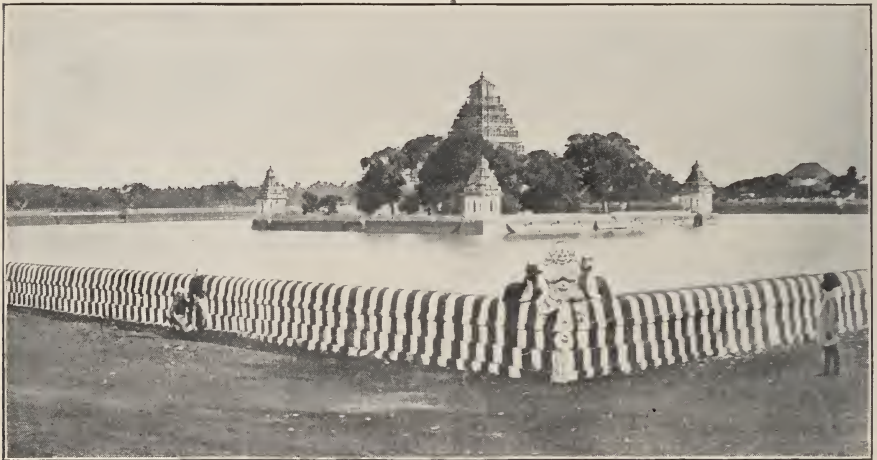
By Rev. John S. Chandler, of Madura City

My fellow-workers in this station of 260,000 people number thirty-four, of whom four are pastors, eleven are catechists, one an evangelist, eleven masters, and seven mistresses. Of these, fourteen work in the city of Madura, which contains 105,000 of the 260,000 people mentioned above as within the station district. The four pastors, the evangelist, and two of the school-mistresses are supported without drawing on the funds of the mission. Hitherto the Christians of the city have been organized into four churches, and those in the villages have been loosely organized as a separate church, called the Station Church. By uniting the latter with the North Gate Church a new organization has been effected, which is strong and well organized, called the North Union Church.

Three of the churches have members in the villages, from two to fourteen miles away. By their connection with the city churches these village people receive the regular ministrations of the pastors, and realize that they are an essential part of the Christian community, as they could not do when left by themselves. For they number less than one-fifth of the 1,576 Christians, and are scattered about in more than thirty villages. Mrs. Chandler and I visit the village congregations and schools several times a year to give prizes to

the pupils, hold special meetings for strengthening their spiritual life, encourage them in liberal giving of their offerings, and celebrate the Lord's Supper. These gatherings are held in some place central to a group of congregations, the tent is pitched under a shady tree, and the people come in the morning and return in the evening of the same day.

Of all this work of pastors and missionaries the catechists are the mainstay. They live around among the people, teach them the Bible, guide them in the practical application of it to their daily life of toil and suffering, represent them before their Hindu countrymen, especially in times of strife and persecution, lead them in their worship, illustrate by their own example what Christian living and service really are, and often teach the school wherein the children are educated to something better than the parents ever knew. The catechists form the itinerating bands that go from village to village, with a small tent for shelter, preaching the gospel in regions where no Christians



ZEPPA TANK, MADURA

are to be found. Most of the fruit we gather is due to our faithful, patient catechists.

The great ignorance of the village people, their very general illiteracy and poverty, the overwhelming influence of idolatry and superstition, and the active opposition on the part of most Hindu leaders are the conditions that determine the character of our village work. In the city, church affairs are managed largely by the pastors and church committees. There are a number of intelligent laymen annually elected by the churches to serve on their committees, and these render very efficient help. I am usually present at committee meetings, but refrain from voting, as I feel that the responsibility must rest upon the church members through the committees they elect. The conduct of services is entirely in the hands of the pastors, the missionary assisting in one and another as he is able. The pastors are always most cordial in welcoming the assistance of the missionary. Laymen also assist in Sunday schools and other services.

The city has not only the great and famous temple of Siva, which is one





UNFINISHED TEMPLE, MADURA

of the great centers for the whole country, but it also has large and powerful temples to Vishnu and Krishna respectively, which crystallize the worship and religious influence of nearly half the population of the city. In addition to these there is the rich and powerful temple of Alagar, twelve miles from the city, which influences vast numbers of people, both in and out of the district. The railway adds to the influence of the temples by bringing greater crowds than were possible before, and by making the journey to a festival easier and quicker than it used to be. In harmony with

this new impetus given to the worship of the idols, many wealthy individuals and castes are repairing old temples and building new porches and other structures in honor of their idols. The pride of learning and of wealth is much in evidence in the opposition of the Hindu community to the progress of Christian ideas.

The Christian community in the city appreciates education, and almost every family is trying to have its children educated. Medical treatment on Western lines is also appreciated by the Christians far more than by the Hindus of the same classes. The precautions taken by the government against the introduction of the plague meet the sympathy of the Christians, whereas they are met with suspicion by others. So great is the prevailing suspicion of the Hindu community that fever cases have almost ceased going to hospital at all, and the people believe that if they should be taken to a plague hospital it would be for the sake of killing them.

The special work needed in this station is in the line of efforts for the young, efforts for women, self-support, and literary work. There is a great number of young men always in the city for the advantages offered by the colleges and schools established here, and many of them come from out of town, and are here without home influences. Christians are comparatively few, and they are generally looked after; the majority are Hindus and Mohammedans, and do not respond to Christian influences, but none the less is their

need of incentives to keep themselves pure and unspotted from the world. Women are under so many disadvantages in their sphere in village life that they are too well satisfied to leave things as they are, and do not appreciate the efforts to teach them a better way. The constant separations between married couples, the system of polygamy, the freedom of concubinage, the almost universal illiteracy of women in the villages are destructive of the character to which one must appeal in striving to turn souls to God.

The books circulated widely among the Hindus are so gross and abusive in their treatment of Christ and his followers that every effort is needed to produce and circulate in large quantities stories and papers that will attract attention to true ideals of life and the truth as it is in Jesus. The environment of the small Christian community is inimical to the best life, whether individual or social. Their caste is ever held up before them, even if they desire to forget it. They are ignorant, and the community does not wish them to be any different. They are bound down by custom, and if any opposes custom he has to stand against the whole community.

The American churches might help us very definitely by securing for us more missionaries and more native agents. There are in the city 10,000 Mohammedans, and no missionary has ever been set apart for them. But they need to be approached by men specially prepared to sympathize with and help them. There are more than 40,000 Saurashtras, speaking in their homes a different language from the rest of the people. No missionary in this place has ever learned their language, although they are very clannish and take great pride in their ancestry and position.

This large town of 105,000 people has no daily paper, and only one weekly, and that poorly edited and so poorly supported that it suspends publication about once a year. There is now a chance to secure a weekly paper that has been published elsewhere, and bring out a healthful high-toned newspaper. Our mission elaborated a plan for just such a publication some years ago, but we have never had men enough to set apart any one for that work. A literature missionary is needed both for newspaper work and to do the literary work already referred to.

Then we need more agents. The reductions of appropriations the last decade have prevented us from employing agents in places where the people were ready to place themselves under instruction. Instruction is necessary for these people; instruction in the Bible, instruction in morals, instruction in character, instruction in almost everything they ought to know. And to secure that we need more agents, catechists, teachers, Bible-women, evangelists. We do need at special times grants for large church buildings. Two of our Madura churches are without houses of worship now, and we need at least \$5,000 for each. But such needs are not constant, whereas the need of money to secure a larger number of agents is constant and increasing. We need also a large public hall to accommodate the hundreds of Christians who come from the villages to our annual meetings. Our ordinary audiences fill the churches now standing; we need room for nearly two thousand at our largest meetings. With that is the need of a spacious rest house to accommodate the crowds at our anniversaries.

## The Christian Character of Mission Schools

At a missionary meeting in the First Congregational Church at Evanston, Ill., a paper which was read by Mr. H. R. Hobart, on the topic, "The Educational Work of the American Board," excited interest by its arraignment of the irreligious tendency asserted to exist in American educational institutions in contrast to the distinctly religious character of our mission schools. After a comprehensive and appreciative review of the schools, colleges, and theological seminaries of the American Board in its various fields, the speaker deduced the following striking conclusions:—

"One vitally important characteristic of mission schools and colleges is to be noted: that they are Christian institutions—not pagan nor pantheistic nor materialistic nor agnostic nor skeptic nor indifferent—and that they make prominent in their teachings the truths of the Christian religion. Thus they differ widely from the public schools in our great cities and from an increasing number of colleges and universities in this nominally Christian country. In mission schools education of the head is accompanied by training of the religious instinct and uplifting of the soul in worship; in the land that sends forth the missionaries, education and religion are parting company. In the public schools, of our cities at least, in the state-owned universities, and in privately endowed institutions, to an increasing extent the Bible is tabooed, the voice of sacred song is unheard, and the name of God is ceasing to be heard—unless it be as an expletive.

"Nor is the anti-religious tendency in schools confined to the cities. It is spreading into village and country districts.

"Did we not read the other day that a teacher in one of the public schools of Chicago, who had moved his home to a suburban town where Christianity is still acknowledged, filed a formal notice with the school board, demanding that the reading of the Bible and the mention of religion be prohibited in the public schools of the village to which he had chosen to bring his children? Is the time coming when we, or our descendants, will need to go to India, to China, or Japan to find Christianity accompanying culture? When our children desire to have their children educated in Protestant schools where Deity may be named will they need to send them to the missionary colleges in once heathen lands?

"With such possibilities in view Christians in America may well give increased support to the broad plans for higher education which the American Board and all the other great missionary organizations are carrying forward in foreign lands. Who knows but in time these mission colleges which you are planting and watering will be sending bands of missionaries to convert America to Christianity? Who knows but that out of Tarsus College will come a second Paul, who, standing on some Mars Hill of trade, will cry: 'Ye men of Chicago! Ye seem to be very irreligious. For, passing through your schools and colleges, I heard no precepts of religion and saw no inscriptions to your now unknown God. Whom, therefore, ye have forgotten to worship, him declare I unto you.'"

# DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION

## Topics of the Month

THE Haystack Monument Certificate for shareholders in the Station Plan Fund is now ready for circulation. It is handsomely printed in black, red, and gold, on a heavy coated card, with red silk cord for hanging. The picture of the historic haystack monument adds greatly to its beauty, making the certificate a valuable possession for framing.

Many Sunday school leaders have asked for an individual certificate recognizing personal donations for foreign missions. The Young People's Department is now ready to send a supply of these to any leader representing an organization or group wishing to contribute directly to the treasury of the Board.

The American Board has provided ten sets of the Japan Reference Library of nine volumes, to be loaned to mission study classes, missionary committees, or others not wishing to purchase the books. A loan fee of fifty cents is charged over and above transportation, and the privilege of purchase given after use. A circular containing rules for the Loan Library will be sent to any inquirer. Applicants are listed in order. The loan period is two months, with privilege of renewal. Already several classes have been formed to use these books, secured for such small cost.

No summer missionary conference will be held at Winona Lake in Indiana this year, but, instead, two or three large institutes at large centers will be arranged. Leaders in the states of the Middle West are urged to plan institutes for the months of August to October, in which delegates from Congregational churches of large areas may be trained for the fall and winter campaigns. Programs should be outlined during the spring and speakers secured before summer.

Nearly two hundred mission study classes have been reported to the office of the Young People's Department during the last six months, with an enrollment of about two thousand members. This record is double that of the previous twelve months. Twenty-five hundred copies of "Sunrise in the Sunrise Kingdom" have been sold to young people, and the sales continue.

There are now forty-three subscribers to the Shao-wu Station Plan Fund, amounting to thirty-six shares, or \$1,080. Six contributors have given thirteen shares to the Aruppukottai fund. Dr. DeForest's field at Sendai, Japan, has recently been opened for subscription. In all, sixty different subscribers have pledged or contributed sixty-six shares under the Station Plan. This is a splendid achievement. Now let many more Sunday schools and Endeavor Societies take hold in order to subscribe the full amounts needed for these three great fields.

The spring months are to be filled with conventions. Great bodies of young people will be assembled to receive inspiration and guidance in their religious work. Let missionary workers grasp these opportunities to exploit new missionary plans, and the revival of interest will be ushered in. An institute hour on methods or a missionary address can be introduced in every program. By attending the spring conferences and state associations of Congregational churches, young people will become familiar with the missionary problems of the denomination. There is no call for sectarianism, but there is great need for more true denominationalism among Congregational young people. And in no phase of our work is the need more apparent than in our missionary enterprises.

## Things To Do—A Serial for Missionary Committees

By Mrs. C. J. Hawkins, Jamaica Plain, Mass.

### I. The Collecting Habit Applied to Missions

THE Christian Endeavor service was over, and only the members of the Nominating Committee remained in the vestry of a certain church. The committee went through the list of names appointing their new committees until they reached the Missionary Committee. The chairman was chosen, then the name of one of the young women present was suggested. "O, good!" she exclaimed, when she heard her name read, "I am so glad to be on the Missionary Committee, for Miss Blank always gives us something to do."

That is what our young people of today want—something to do. They are eager, willing, enthusiastic, ready to be put to work if they only know what is required of them. But the things to be done must be worth the doing. They must be presented attractively, and they must require time, thought, and strength. In these days every other person one meets has a "fad" of some kind. It is generally along the line of collecting, arranging, cataloguing, and deals with any and every thing from a postage stamp to the most costly vases, bric-a-brac, or photographs. Some of these collections are valuable, others useless; some of great value from the educational, artistic, and practical standpoint, others of very little value. Why not combine the three—educational, artistic, and useful—and have a collection worth while from every point of view? Why not have a missionary collection? Why not strive to have the finest possible collection of missionary books, leaflets, pictures, maps, charts, and curios? Why not have these articles systematically arranged and catalogued, artistically and attractively mounted? What would be the result?

#### FROM THE EDUCATIONAL STANDPOINT

Young people undertaking such missionary work will begin to have:—

1. A new and enlarged knowledge of the countries of the world, of their geography, history, literature, religions, people, homes, and customs.
2. A new insight into their lives.
3. A stimulus to deeper thought on the great social and religious problems of the day in home and foreign lands.
4. A comparison between Christian and non-Christian lands and their religions, after which no thoughtful person will be so apt to make the oft heard remark, "Leave the heathen alone; their religion is good enough for them."

#### FROM THE ARTISTIC STANDPOINT

There will follow development of one's æsthetic nature. This will be secured through glimpses of the beautiful in different countries, gained first from pictures, and second from mounting these pictures neatly and artistically; also arranging the literature of different countries, making for it attractive and appropriate covers by the aid of colored cardboards, colored inks, paints, and ribbons.

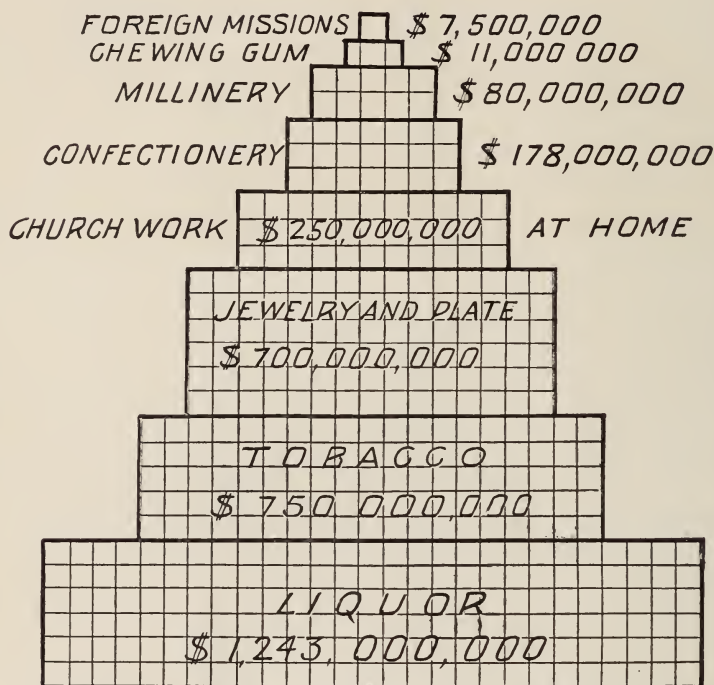
#### FROM THE USEFUL AND PRACTICAL STANDPOINT

There will be acquired:—

1. Development of skill, carefulness, concentration, and patience.
2. A broader outlook over the world, an enlarged interest and sympathy.
3. A closer touch with our missionaries, because, having seen their pictures and spent time in mounting them, a deeper interest is awakened than could have been possible by knowing the bare fact that Mr. and Mrs. Blank have sailed for the Foochow Mission, China.

(To be continued)

## HOW AMERICANS SPEND THEIR MONEY



*Each Square \$ 7,500,000, the amount given for Foreign Missions in 1904 in the United States*

(Copyright, 1905, by the Young People's Missionary Movement)

### Value of Wall Charts

GRAPHIC representation of facts appeals to the understanding and stirs the conscience, because impressions made through the eye are vivid. At the exhibit of the American Board at Grinnell, Io., during October, 1904, the above chart, printed in high colors, was displayed prominently in the front window. A man, energetically turning a quid of tobacco in his mouth, was overseen studying the contrasting figures of amounts spent on foreign missions and tobacco. After a brown study of nearly five minutes he turned away with a determined look in his face, ejected the mouthful into the street, and moved thoughtfully away.

It is good for a nation as well as an individual to make an accounting of expenditures. It is not proven that church work at home should require

# RELIGIOUS CENSUS OF THE WORLD



*"The Kingdom of Heaven is like unto Leaven, which a woman took and hid in three measures of meal till the whole was leavened" MATT. 13,33.*

(Copyright, 1905, by the Young People's Missionary Movement)

thirty-three times as much money in a Christian land of 80,000,000 population as foreign missions amidst an unevangelized population of 1,000,000,000. If the churches would contribute one square from jewelry to foreign missions, what progress the gospel would make in the non-Christian world!

The two figures here shown are reproductions from a splendid collection of six large wall charts lithographed in colors, published by the Young People's Missionary Movement and sold by the Young People's Department of the American Board. Prices and size are given in the advertising pages of this issue. Sunday school and Christian Endeavor leaders and pastors will find these a most valuable aid in mission study classes, missionary meetings, and brief exercises before large audiences. They are specially adapted to permanent display on the wall of the Sunday school room or chapel.

## Letters from Young Missionaries to Young People

### III. From a Station Plan Correspondent

(Report Letter No. 2 from the Shao-wu Station of the Foochow Mission, China, to donors to the Shao-wu Fund, for native work under the Station Plan.)

SHAO-WU, CHINA,

January 4, 1905.

DEAR FRIENDS:—

Your new missionary correspondent is not "lost, strayed, or stolen," although you have not heard from him for some months. He is here in the center of his new parish, where he arrived a little more than two weeks ago. It is a sore temptation to stop long enough to tell a few of the thousand novel sights and incidents of the long journey that brought him here, but as this is a letter, not a book, he must forbear. But you must have a glimpse of the river trip, however, for it has to do with the work here in the Shao-wu prefect, in which you are so warmly interested.

December 5 found the Rev. G. M. Gardner, our mission treasurer, acting as escort, and myself safe and snug on a queer, clumsy, native "kumwee" boat, headed upstream on the beautiful Min. For more than a week we traveled, sometimes by poling, sometimes by rowing, most often by trekking. Splendid mountains rose abruptly from the river bank and towered away into the distance. Picturesque little villages nestled under a rugged cliff or in some sheltered glen. The river, blue-green and often white-foamed as it rushed over some twisting rapid, presented fascinating opportunities for the clumsy but withal clever navigation of the boatmen.

About 150 miles above Foochow and 100 miles below Shao-wu, a little more than a week's traveling brought us to the first chapel of this field.

We entered the village on a narrow, roughly paved path, the best sort of highway China knows. Each side was thickly set with smoky little shops and houses. Dogs, pigs, and children enjoyed equal comradeship on the slippery stones. After a few inquiries

and various twists and turns— for nothing goes straight in China, lest the evil spirits follow one too readily—we found the chapel. It was like most of our chapels—a small, one-story, native built structure, serving in its farther portion for the preacher's residence also. The preacher was delighted to see us. Quickly he rushed us through the little audience room, where we caught glimpses of twenty or more settees and a platform, into a living room, and pressed upon us the invariable cup of tea.

This pastor is probably a man who gave up a profitable business to study for the ministry. The years of study which made him the most intelligent man in his community did not help him support his family. He now scrapes along on a hardly living income, although he knows he can grow well-to-do any time he will drop the ministry. One of our preachers has put himself rather heavily in debt to erect a chapel at his village. The necessary fourth and possibly more of his salary he raises himself among his Christian or other friends. Yet cheerful and open-faced, a living witness, he is a center about which is slowly and steadily growing up a Christian community. Are you sorry your money is located in such an investment? . . .

But more of this another time. Now to study again. Alas, alack! As if it were not punishment enough for being a missionary to learn one Chinese language, I must learn two, one for Shao-wu and one, Southern Mandarin, for the wider parts of the parish, extending from fifty to a hundred miles in every direction from my door.

With all good wishes in the common service of our Master,

Faithfully yours,

CHARLES L. STORRS, JR.



## STORY FROM MICRONESIA

### The First Missionary Tour of "Morning Star," No. 5— Ten Days at Pingelap

By Mrs. Thomas Gray, of Ponape

[The good steamer, *Morning Star*, No. 5, reached Ponape on the 27th of October, 1904. After staying a few days she sailed eastward for Kusaie, and inasmuch as Mokil and Pingelap are on the way, it was decided that Miss Foss, of Ponape, should be left at Mokil and Mr. and Mrs. Gray at Pingelap until the *Star's* return. Pingelap lies 238 miles east of Ponape and about fifty miles west of Kusaie. In 1871 an attempt was made to land some missionaries on Pingelap, but the king refused to receive them. A little later two people from Pingelap, who had heard the gospel at Ponape, returned to their island home and induced the people to throw away their idols. They then built the largest church in all Micronesia and also a large schoolhouse, before a white missionary visited them. Nearly the whole population, numbering about one thousand, for a while attended church, the work being entirely under the care of natives whose only training was received in the school at Ponape. No white missionary has ever resided on Pingelap for more than a few days at a time. Mrs. Gray's account of their ten days at Pingelap, though exceedingly interesting, must be abbreviated here, but it will be printed in full in leaflet form, and copies can be obtained freely at the Rooms of the American Board.—EDITOR.]

WE arrived at Pingelap on Saturday morning, November 5, and were welcomed by many canoes, which came out to the *Morning Star*, and crowds of people were on the shore. Seven or eight hundred people were present at our first meeting, which was held at the church that afternoon. An evening meeting was also largely attended, but as the only lights were a few lanterns scattered here and there it was deemed best to hold all services in the day time.

We settled ourselves in a house of two rooms which was near the church, the natives doing their best to make it as comfortable for us as possible. A table, two chairs, a small cupboard, and a bed completed the furnishings. The bed was a flat, rudely made affair of boards, with several native mats spread on top. The house was very old and the small veranda had almost entirely fallen down, while the floor inside was hardly safe to walk on. We had a few dishes and a small box of provisions. The natives were very generous with food, bringing us plenty of chickens, ducks, taro, bananas, and coconuts.

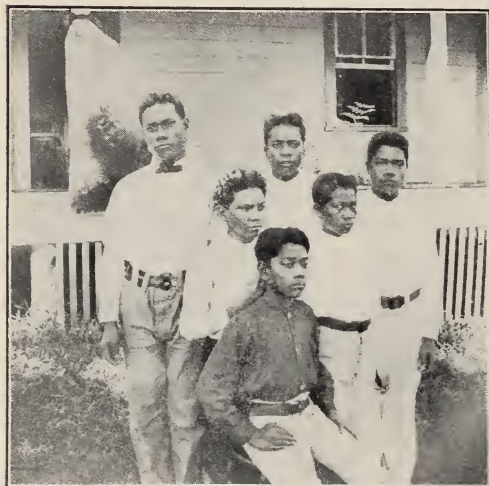
A man and his wife who for about two years had been doing special work with us in the school on Ponape returned now to take up work among these people. This couple have been assisting in Christian work for years, and we believe that now they will prove much more efficient helpers. Their hearts are in their work, and we were glad to put this man at the head of the Pingelap church. The church is in reasonably good condition, owing to the care of the deacons, and the day schools have a large attendance. A number of teachers have been assisting in this work, but they are very in-

capable. Mr. Gray held school two days for these teachers, and picking out the best dismissed the others. The children were divided into suitable classes, teachers assigned, the work outlined, and an attempt made to get some system started. Natives have no idea of time or order. Every day while we were there Mr. Gray went about the village, calling to both teachers and pupils, "Hurry up; the first bell has rung."

The children are bright, but cannot learn much until we have time to educate better teachers. The young people are eager to come to Ponape

to school, but we can take only a very limited number. We found five new members for the training school. One is a man whom Mr. Gray considered the brightest of all those attempting to teach on Pingelap. Both he and his wife are exceptional. They were eager to go, and we were glad to have them. The other three are young boys.

The *Morning Star* brought a new supply of Ponape Bibles, which have been greatly needed for a long time. The people were eager to buy these, and crowded around us nearly all the time in quest of Bibles. As



PONAPE BOYS IN TRAINING SCHOOL

they are so poor we had to take mats and hats in pay for most of the books.

Although some conditions in Pingelap are such as to make one's heart sick, yet each time we have visited there we have found an improvement. At the communion service, held before we left them this time, forty-four new converts were taken into the church, as well as twenty-five people who had been removed on account of wrongdoing but now have turned to the right again. Altogether, 290 persons partook of the communion. This was an impressive service, particularly so as only communicants were allowed to be present.

Another interesting service was a wedding at which seventeen young couples were married. They were dressed in a manner considered quite fine; the house was crowded with people, sitting so close together on the floor that it was difficult for mothers carrying out their screaming, kicking babies, or those returning with their pacified babies, to find a place to step. Every service had such processions. I held a woman's meeting one afternoon, which was attended by nearly three hundred women, who were very attentive and much interested. I should have enjoyed meeting with them oftener, but the time was very full.

The deacons are truly the "pillars" of the Pingelap church. The members of the United States Senate do not feel the importance of their office more than do these old deacons. They come into church looking solemn,

and they move with as much dignity as rheumatism and natural awkwardness will permit. They are good men and not afraid to assert their authority. No one ever dares or wishes to laugh at a deacon; for what higher office does the world hold for a Pingelap boy except that of minister? Deacons frequently wear glasses with a piece of red yarn tied across the back to keep them from falling off; deacons sit during church service on empty soap boxes and rickety chairs braced against the wall, while all other mortals sit meekly on the floor. Why should any one smile if a deacon comes into meeting wearing a long overcoat? A sailor gave it to him, and no one else on the whole island has such a coat. While all members in the congregation fan energetically because of the heat, they look with admiration at the deacon in his heavy overcoat, calmly sitting on a soap box, with his eyes fastened on the minister. If a deacon should find his coarse shoes pinching his feet during service, and should quietly take those shoes off and set them by his chair, there is no occasion to be amused. Very few except the deacons have any shoes. Neither is there anything peculiar in a man leaving his shirt hanging outside of his trousers and then wearing a coat. The shirt hangs several inches below the coat, but what of it? Is not the man a deacon, and quite to be envied that he can afford to wear a shirt and coat at the same time?

The office of deacon also involves work, and these men are ready to do their part. They are very zealous in keeping order during service, but sometimes they make more disturbance in trying to restore order than there was to begin with. Often it is something like this: two boys are giggling; some man near shakes his head and grunts disapproval; the man next to him, seeing this, shakes his head and grunts louder; then every one near begins whispering quite audibly, "Keep quiet! keep quiet!" Some deacon wakes up and starts toward that part of the house, shaking his cane; another deacon, not wishing to be outdone, stands up, and facing the audience commands them in a loud voice to "Stop their noise!" By this time all the congregation realizes something is wrong, and half of them join the loud deacon in demanding silence. At such a point Mr. Gray has to raise his voice above the din and restore peace if possible. They usually hear him after he has called for their attention two or three times.



GIRLS IN PONAPE SCHOOL.

The way we had to live was worse than camping out; and although we

The office of deacon also involves work, and these men are ready to do their part. They are very zealous in keeping order during service, but sometimes they make more disturbance in trying to restore order than there was to begin with. Often it is something like this: two boys are giggling; some man near shakes his head and grunts disapproval; the man next to him, seeing this, shakes his head and grunts louder; then every one near begins whispering quite audibly, "Keep quiet! keep quiet!" Some deacon wakes up and starts toward that part of the house, shaking his cane; another deacon, not wishing to be outdone, stands up, and facing the audience commands them in a loud voice to "Stop their noise!" By this time all the congregation realizes something is wrong, and half of them join the loud deacon in demanding silence. At such a point Mr. Gray has to raise his voice above the din and restore peace if possible. They usually hear him after he has called for their attention two or three times.

The way we had to live was worse than camping out; and although we

enjoyed the work we often thought longingly of our comfortable home at Oua on Ponape. The wind had been high for several days and the sea was very rough when the *Morning Star* came back for us. She arrived late one afternoon, and, hoping that we might be able to go aboard that evening, we packed our belongings and crossed to the other side of the island. But the darkness came on so fast and the breakers were so high we had to give up the idea of leaving before morning. The *Star* lay off and on all night, as there is no anchorage. We spread a few mats on the ground in a little shed on the beach, and slept there that night.



URIEL, ELDEST PUPIL AT OUA

At dawn natives brought us some hot breakfast, and by the time we had eaten a little and gotten our new pupils together the steamer was near land and a crowd of natives gathered to see us off.

A boat came ashore from the steamer, and with much difficulty passed through the breakers, where it was held and steadied by natives standing in the water until we were safely in. A big wave came, they gave us a push, and out we went with a bound. The sailors were not used to these coral islands and difficult landings, and being slow in managing the boat the next wave capsized it.

I held on to the side of the boat, but every other one of the

eight persons was thrown into the sea except Mr. Gray, who jumped out, trying to hold the boat to prevent its going bottom side up with me under it. The second mate from the steamer had his foot caught under the boat as it rested on its side on the rocks, and was unable to move. One man hit his head and elbow so that he was in great pain, and all the rest were more or less bruised and skinned. I glanced over my shoulder, and the sea seemed full of satchels, boxes, hats, arms, legs, and oars. Before we had time to realize what had happened another wave rolled down upon us. The weight of the water seemed as if it would crush me. I held my breath, and the boat was picked up and tossed like a cocoanut shell, but still I clung to it and again it struck on its side. I gave one quick glance when the water cleared to see that I was free from ropes, realizing if the next wave turned the boat bottom side up I must be ready to scramble on top if possible. This all happened in less time than it takes to tell it.

But at this point one of our Ponape boys, Namato, rushed into the water and snatched me off the boat, just as another great mountain of water broke

over us. Namato is but a slight boy of eighteen, and I do not understand why we were not both carried away and beaten to death on the rocks. But like all natives, he is almost as much at home in the water as on land, and when we saw daylight again we were in water about to my shoulders and in exactly the same place as when the wave struck. Other men rushed to his aid, and they quickly carried me out of danger. The boat was righted, the luggage collected, and no one seriously injured, and we decided to try it again. I was weak and trembling and scarcely able to move with my wet clothes, so Namato carried me to the boat. This time the men at the oars were on the alert. The natives gave us a push, and a big wave carried us out as before. As the next great wave came toward us I thought, "Can we ever



OUA ON PONAPE

ride that terrible thing?" "Pull, boys, pull!" shouted the mate. Pull they did, and we were safe, for we then were out in the open sea, away from the rocks.

It was no easy matter to get from the boat to the *Morning Star*, for the waves ran high; but we succeeded, and in the afternoon we reached Mokil, where Miss Foss and seven of her school girls had been for ten days. Mr. Gray took a boat from the *Star*, and asked the captain to let him pick his own crew. He took our boys and one other experienced native. The breakers at Mokil were even worse than at Pingelap. They passed them safely going in, and got Miss Foss and her girls. Coming back was much more dangerous, but they came through safely. The next morning we were at Ponape and reached our home at Oua in time for breakfast. A crowd of very happy boys welcomed us back. The sea was like glass when we reached Ponape. Peaceful, beautiful Oua!

# Letters from the Missions

## European Turkey Mission

### THE CHURCH AT SOFIA

MR. THOMSON, of Samokov, under date of February 18, writes of a three weeks' absence from his station, spent chiefly at Sofia, Kustendil, and Dubnitza. He finds much of cheer in all these places. Of the church at the capital he says:—

“The audiences continue to be large and interested, a marked feature of them being the great proportion of men attending, of whom again a large number are young men, students. At the close of the one service when I preached, Mr. Popoff introduced me to a company of six or eight such students, in whom, he told me, he was feeling a peculiarly deep interest. They attend the services regularly, show intelligent and earnest attention, read, inquire, and think for themselves, and seem determined to get at the truth. But indeed the whole audience is always markedly appreciative; and, judging by the sermons which I heard Mr. Popoff preach, they have presented to them simply and forcibly the gospel and the Christian life. No one looking upon these audiences, and knowing the nature of the spiritual food served up to them, can fail to feel what a powerful center of good influences that church is.

“Mr. Vatralsky's monthly Sunday evening lecture is still a feature of the intellectual life of the capital. When he is advertised to speak the church is always crowded. His addresses, though not sermons, are capable of doing the work of half a dozen such sermons as one sometimes hears. His appeal is, perhaps, mostly to the manhood of people; and his own character is so essentially honest, and his method of address so straightforward and forcible,

that he powerfully influences his audiences, and always for good.

“There is a fine band of devoted workers in the church; and while, unfortunately, as in so many other places, absolute harmony does not prevail, there is a large enough majority in hearty oneness of spirit with their pastor to afford him very efficient help.”

Mr. Thomson reports a good attendance at the monthly mothers' meeting, held in Miss Clarke's kindergarten room, the audience including many of the most intelligent women of the city and from the best families. The majority of these ladies were not Protestants. Their attention and reverent demeanor during the address and prayer by Mr. Shopoff, a member of the National Assembly, were all that could be desired.

At Kustendil Mr. Thomson found much encouragement, especially in the presence of a half dozen young men from the Agricultural College. This town was formerly the scene of violent opposition, but this is all changed, and there is respect and friendliness on the part of the national teachers and other members of the community, even from the priests. As to the outlook for the future in Bulgaria Mr. Thomson says:—

“There are signs that the enmity of the teachers towards the old church will increase, and that eventually they will succeed in inducing the country to follow France and put an end to the state-established church. The teachers are at present largely infidel, but it is because of the kind of thing which the national church puts before them as religion. Some of them say that to a pure and rational religion they would have no objection; it is superstition and degraded formalism that they are opposed to. And there are signs that

many in Bulgaria are feeling the need for their souls of a living and feeding religion which their own church not only does not give them, but seeks to crush."



### Western Turkey Mission

#### SMYRNA AND ITS OUTSTATIONS

MR. McNAUGHTON, of Smyrna, reports that the year promises to be full of blessing. The educational institutions of Smyrna were never so full and the evangelical work, though seriously affected by the emigration to America, shows encouraging prospects. Report is made of visits to the outstations, Baidir, Aidin, Bourdour, and Sparta. In none of these places, except Bourdour, is there any regular worker maintained by the mission. Mr. McNaughton writes of these outstations:—

"Aidin presents a very interesting situation in the fact that among the few faithful ones are three men—a father and his two sons—who have come to the knowledge of the truth without the direct aid of missionary or pastor. Ten years ago they were driven from their home in far Cappadocia by poverty. After wandering about for three years they settled down in Aidin and have enjoyed moderate prosperity. Three years ago, as they were leaving their room in that khan, they found a New Testament printed in Greco-Turkish, the only text with which they had any acquaintance. They have not been able to find the owner. It would be difficult to convince them that God's hand was not in the circumstance. They began reading it, and, although they are very simple and ignorant, they soon discovered how far their church had wandered away from the truth. They gradually discontinued attendance on their dead church service, sought out the Protestants, and joined their ranks. They were in the first exuberant glow of a newly found Saviour when we discovered them. The brethren every Sabbath meet in a beautiful olive

grove on an upland to the rear of the city. We joined them in their trysting place, and very thoroughly enjoyed an evening service as the sun was sinking in the west."

#### BOURDOUR AND AK HISSAR

"The brethren of Bourdour are rejoicing in the fact that recently four or five young men have practically joined their company. Two teachers have charge of a good school of over forty pupils. We took the Bible-woman of Bourdour to Sparta, where for fifteen years there has been no regular worker. The pathetic appeal of the people, both Greeks and Armenians, for a pastor was very touching. Mr. Philadelphus, the Greek pastor of Ordoo, spent some time years ago in working among these people. He remarked on the great change in the sentiments of the people toward the preaching of the gospel. We were received with great cordiality, and were besieged with callers from morning till night. On Sunday we conducted three services that were largely attended. At least 100 were turned away from the morning service, as there was no room to receive them. Would that we could meet their request for a pastor and a teacher!

"A recent visit to Ak Hissar (Thyatira) revealed encouraging progress under the energetic leadership of their young Greek preacher. The Greek brethren of Manisa are laying the foundations of the new church which will replace the one burned last summer. The schools are prosperous. The school for Armenians, under the committee of young men, has entered upon its third year with commendable enthusiasm. There are about fifty in attendance, fourteen of whom are boarders."

## AFION KARA HISSAR

"Mrs. McNaughton and I have quite recently returned from a visit to Afion Kara Hissar. You will recall the report I gave in the *Missionary Herald* of December, 1902, of the devastating fire that practically wiped out the Armenian quarter two years ago. A large portion of this space is now covered with new buildings; but while the straightening of the streets and the new buildings are an improvement, yet one is struck with the fact that the buildings are constructed on the cheapest possible plan.

"The good work the pastor has done among the sufferers has done much to break down the opposition of past years. Good congregations are in regular attendance, all classes are loud in their desire for schools, and I feel that our hopes that failed of realization in con-

sequence of the great fire may safely be revived. However, nothing of an adequate character can be done until we can raise a building. Since the fire it is simply impossible to find a suitable place for rent. The building we now occupy is the best available, yet the place of worship is a very awkwardly constructed sort of hall between the kitchen and dining room used by the pastor and his family. It is impossible for the pastor to find a point where he can look into the faces of all the members of his congregation while he is preaching, as they are distributed through three rooms. I have been doing all I can to raise funds for a building, but need much more than is available. The brethren, too, have done nobly, yet our united efforts fall short of what is absolutely necessary."



## Marathi Mission

## A CHRISTIAN ENDEAVOR CONVENTION

REV. HENRY FAIRBANK, writing from Satara, December 27, reports that they are in the midst of the plague. Some of their boys have died, and others are sick. He speaks of a village called Kumtha, in which, during the last three months, out of a population of 3,000 there have been carried off by plague no less than 750 persons. Of the Christian Endeavor Convention held at Rahuri, Mr. Fairbank writes:—

"The convention was for all the societies represented in the Bombay Presidency. Four different missions, including our own, were represented, and there were present about 140 delegates from about forty societies, most of these belonging in different centers of our own mission. Most of the delegates brought their own beds, and occupied the floor in the spacious schoolrooms of the Rahuri Boys' School. Among the delegates were some gray heads, but most of them represented the pupils in the

schools in Ahmednagar, Sholapur, Bombay, and other centers. It was an interesting fact that children rescued from starvation in the famine formed the largest part of the delegates and of the audience. The view at the station when the crowds all came in was a most animated one. There were not conveyances for all, and a large number walked the three miles to the town, and Hindu people going along the road wondered what had happened to bring so many people to the quiet little town of Rahuri.

"One night there was a stereopticon exhibition, and views of Bible scenes, especially in the life of Christ, were shown. A number of Brahman officials from the town came to this exhibition, and enjoyed the pictures very much. One of the most interesting speeches of the occasion was made by Manoramabai, daughter of Pandita Ramabai. She has studied in America, but appeared dressed in a *sari*, like the rest of the Indian Christian women present, and spoke in



a most simple and interesting way. One of the missionary ladies present said that really it was most spiritually uplifting to hear her. The same may be said of the speeches of others of our Indian Christians.

"On Sunday came the most interesting event of the session from a scenic point of view. This was the procession of over 500 Endeavorers through the town of Rahuri, singing songs and carrying their banners. At regular intervals the whole crowd stopped and shouted out, 'Victory to Christ.' The Hindu people who lined the streets were reminded of their own people on their

pilgrimages, who go along shouting out, 'Victory to Rama,' or 'Victory to Vithoba,' etc. On Sunday evening there was an open-air service that was most impressive. It was a consecration service, and each band of delegates got up, one after another, and repeated an appropriate verse of Scripture as their motto for the new year, and the service was closed by two strong speeches from the secretary and president of the Bombay Christian Endeavor Union. A motto for the whole union was then presented to them, 'Choose the best.' Altogether every one felt that it was a most helpful convention."



### North China Mission

#### THE TUNG-CHOU FIELD

MR. GALT reports several visits made by him among the outstations, referring particularly to a visit in the unoccupied part of the station field to the southeast. He went with a colporter, who traveled on a donkey, while Mr. Galt rode his bicycle:—

"We passed through two counties, Hsiang Ho and Pao Ti, and at the limit of our journey reached a point about sixty-five miles from Tung-chou. The general region we visited does not seem to be as thickly populated as the country about here, and the villages and market towns have a less poverty-stricken aspect. Foreigners scarcely ever enter the region, and Protestant Christianity is quite unknown. The colporter who was with me had on the occasion of his former visits found attentive listeners to his preaching and ready purchasers for his books. But the presence of a foreigner seemed to change somewhat the attitude of the people, or perhaps rather to bring another class into evidence. Fear and dislike for the foreigner were manifested in two places in an unwillingness to give us lodging at the inns. But the most striking manifestation was at a village

at the extreme limit of our journey, where we called upon a family of church members, settled here after flight out of Manchuria last spring. Because we were entertained for an hour or so by this family of church members, immediately after our departure the head of the family was attacked by his fellow-villagers, and would have been soundly beaten had he not fled from the village, which he did amidst threats of not being allowed to return. On account of this affair we had to remain a day longer in that community and take a hand in having a proper settlement made. Two villagers were finally sent to invite the man who had fled back to his home, and we trust the affair is closed.

"This region is entirely out of communication with such ideas regarding progress as are beginning to be current in the capital and other centers, and, having had no contact with foreigners during the last four years, it is quite natural that the people should still hold the old hostile attitude toward foreigners. It would be misleading to overemphasize these symptoms of dislike for the foreigner. At many places which we visited such symptoms were entirely wanting,

and the people seemed open-hearted and ready to listen to the truth.

"Our tour into this region and back occupied six days. With regard to the opening up of regular work in this field, I wish we were able at once to start two more outstations. But when can we hope to add these two outstations to our

centers of work? Our work in its present form not half provided for, the prospect for enlargement is gloomy indeed. If the Christians in America would only give the missionaries an opportunity to try an *advance* movement, what might we not expect to see accomplished for Christ in China!"



### Shansi Mission

#### A TYPICAL MISSIONARY VISIT

DR. ATWOOD sends the following graphic account of a Christmas meeting at the village of Nan Ching Tai:—

"Our arrival at the village, at dusk of Christmas Eve was announced to the neighboring villages by the firing of small cannon, and Christmas morning was ushered in by salvos of first three and then five cannon. Having no bell in the village (not even a heathen bell or image there), the cannon were used to call the people to church. The little chapel is packed to its utmost capacity with 200 people, and the only disturbance was that caused in clearing the courtyard of those who demanded admission but could not be squeezed in.

"My text is, 'For the fall and rise again of many in Israel,' and most respectful attention prevails for an hour; then comes the presenting of two infants and the baptism of eleven adults, including two graduates of the first degree, one military and one literary. At the close of the service a wedding ceremony is performed for the son of the chapel keeper, Mr. Wu, and then the place is

cleared for the Christmas dinner, at which over a hundred invited guests sit down. The feast is prepared and paid for by the subscribers, and there are no after bills; but about half of the feast is left, and this is contributed to the poor of the village.

"Several other things were done on the occasion. A subscription was successfully gathered to pay the traveling expenses of the local preacher to his home in Chen Ting Fu.

"Twenty-two more candidates are received as inquirers from among those who have left off opium in the Refuge Home, and after an afternoon service the people are sent away not entirely empty, we thankfully say.

"The outlook here is bright. Large numbers of the people have signified their intention to break off opium, and the Refuge will be taxed to its utmost capacity. Already the members have ideas of building larger accommodations, but they 'hush it up,' for the man who owns the site they want 'will have big eyes' if he knows it is wanted for that purpose."



### Japan Mission

#### A COMMUNION SERVICE

MR. OLDS, of Miyazaki, under date of December 12, writes of a communion service held in the church of that station:—

"The service itself was not different from our communion services at home,

except that everything was extremely simple, we furnishing the bread and wine and utensils from our own house, with the exception of the individual cups. People came from great distances to attend the service, one man and his wife walking five miles, and another man,

the only Christian in his village, walking ten miles. There were two young men to receive baptism, one of them a teacher in the girls' higher school and a man of some influence. His wife was an earnest Christian when she married him, and since that time, I have learned, she has prayed for her husband's conversion every day. So earnest was she, indeed, that last year she spent three days in the church in fasting and prayer, explaining her absence from home by a letter which she left, saying she had gone for a visit to her relatives in a neighboring town, seemingly oblivious to the fact that there was any incongruity between such commendable zeal and the undisguised falsehood to attain her end. Still such interest and devotion could not fail to touch the husband's heart and to bring him out into the Christian life."

#### EXPERIENCES IN TOURING

MR. OLDS reports some tours recently made, one in the western and the other in the southern part of the province. On the first of these tours he made his "maiden speech in Japanese, leaning heavily, however, on the manuscript." He writes:—

"Though I was not able to shine as a speaker I held my own in the singing, doing all there was done in that line, except the little that one of my companions was able to help. In each place I sang an English hymn, which, though it doubtless was not very edifying, yet was certainly entertaining.

"The hotels that one finds in such places are by no means uncomfortable when one becomes accustomed to them, though the everlasting sitting upon the floor with your legs doubled under you, the sleeping on the floor with but a thick comfortable under you and a thicker *uncomfortable* over you, the eating from the floor the unfailling bowl of rice with its accessories and with wooden chopsticks—these things, with the invariable

bowings and scrapings on all occasions and the careful observance of the multitudinous polite forms, become after a few nights exceedingly irksome, and you long for the comforts of home. But the next time you venture forth on your evangelistic tour, after several weeks' interval, you are surprised to find yourself entering into everything with the greatest of zest, and actually enjoying things so much that you are almost sorry when the week comes to a close and you must return home. At least such was my experience. I took as much foreign food with me the second time as the first, but I was surprised to find that whereas the previous time I had leaned upon my lunch box, this time everything that was served tasted so good that I did not care for common foreign food, and but for the appetites of my companions I should have had to bring the greater part of my wife's good lunches home with me. I learned also how to reverse the 'comfortables' and the 'uncomfortables,' so that but for the enforced lateness of the hour for retiring and the enforced earliness of the hour of waking up (since everything starts with a whoop and a halloo long before daylight in a Japanese hotel), I should have managed to get on with my sleeping habits very well.

"In our audiences in the three places we visited on our first trip there was but one professing Christian, and yet there were a number of earnest seekers, and the presence of the large number of others at the meetings showed that they were interested. In the places visited on the last trip, the field showed indications of more diligent cultivation, and the number of Christians and seekers was greater, and the audiences were much larger, generally filling all the available space in the hotels where the meetings were held and overflowing into the streets. In one place there were as many as two hundred people present, who listened most intently to the preach-

ing of the pure gospel. In all the places there were a great many children, attracted, doubtless, by the novelty of seeing and hearing foreigners. But they got something with the rest, and as a result some must have gone away from the meeting with a better understanding of the meaning of Christianity, which will insure a more willing and careful hearing next time.

"Such work surely pays, especially at this time, when Japan's interest in world movements, and the sympathy of the Christian nations in this time of war, give us such a mighty leverage for the spread of Christianity."

#### WITH THE SOLDIERS IN HOSPITAL AND PRISON

Under date of January 12 Dr. Pettee, from Okayama, reports some of the opportunities he has had for service in connection with both Japanese and Russian soldiers:—

"I had the privilege last month of spending a few days in Hiroshima and Matsuyama, two of the great military centers of Japan. At Hiroshima there are seven great hospitals, each containing on an average 1,200 sick and wounded soldiers. The chief of the whole local military medical staff, Dr. Onishi, is a sincere Christian, and was formerly a member of the Tottori Kumi-ai church. By his favor the missionaries and Japanese Christians of various denominations have free access, at certain hours of the day, to the hospitals, where they are doing a large amount of helpful ministry by means of song and preaching services, tract distribution, and personal conversation. The work is now well organized and is very effective, considering the lamentably small number of skilled workers.

"I gave my attention to Hospital No. 7, mainly because half a score of the older lads in the Okayama Orphanage had received the appointment of storekeepers and barbers for this one

hospital compound. Although assisted by two or three Hiroshima Christians, the boys are kept on the jump all day, except for a few minutes at meal times, supplying the wants of 1,300 invalided soldiers just home from Manchuria. The lads, who are making a marked success of the venture and are winning laurels for themselves and their institution, are Christian Endeavorers.

"I gave two entertainments with my phonograph, made two formal speeches, and held personal conversation with a number of the wounded men. I was impressed, as every such worker is, with the patience of the sufferers, and their earnest desire to recover and return to the front. The poor fellow who sat directly in front of my phonograph horn at one of the entertainments had no hope, however, of again facing the Russian foe in battle, as he had lost both his legs, amputated above the knee. He was evidently very fond of music, and involuntarily kept time to the stirring marches with his mangled stumps. One of the most pathetic sights in those hospitals is to see men with one or both feet amputated (or in process of amputation) because of frost bites. Such men lay out all night—in a few cases for two or three days—after being wounded. They lay on the hills around Port Arthur in plain sight of both armies, but could not be rescued, as a flag of truce was not allowed. Fortunately, that barbarous period of the long siege is over. Even before the final capitulation occasional armistices had been arranged and many of these sufferers rescued.

"Thanks to a special permit from the minister of war, to Miss Parmelee's good standing at the local barracks, and to a Christian officer who took our party in charge, we were able to cut red tape off short, and secure admission at once to the long wooden sheds hastily constructed behind Matsuyama castle hill, where fully 900 Russians are held as

prisoners of war. Officers and men gave us a warm welcome, and were profuse in their expressions of pleasure and gratitude.

"The first record was purposely unannounced, and it broke the men all up as soon as they recognized the familiar strains of their grand old martial tune, 'The Russian Hymn.' Every man was on his feet in an instant, and tears and sobs as well as smiles and chuckles were in abundant evidence. Such expressions as: 'It was very kind of you to take this trouble,' 'We haven't had such a pleasure since we left Russia,' 'I could shut my eyes and think I was in Moscow or Petersburg,' 'This is a real Christmas treat for us,' more than repaid one for the bother of carrying a heavy phonograph 160 miles on its mission of cheering comfort.

"Hastily formed impressions should be offered with great hesitancy, but I cannot help remarking that I was most favorably impressed with the refinement of some of the officers, but less pleasantly with their apparent inability to recognize the military necessities of the situation and to adapt themselves to the irksome trials incident to a state of even lenient imprisonment. Several have lost their reason as the result of *ennui* and homesickness. The Japanese are treating them better than they do their own soldiers, but at best the situation is a cheerless one, and very few of the Russians care to while away the time profitably by work or study. May this, as well as other distressing results of the war, soon cease by the coming of

peace and freedom. The missionaries in those cities should be specially remembered in these days of added burdens and well-nigh overwhelming responsibilities."

#### MATSUYAMA

"It would be a delight to write in detail of the ordinary forms of work in Matsuyama; of the church with its face set to the future; of the admirable work at the home for factory girls, which imperatively needs another building to meet the requirements of its growing popularity; of the self-denying labors and Christlike lives at the night school for poor boys and girls; of the Matsuyama girls' school, fighting heroically for a sufficient outfit to keep it running; of the Y. M. C. A., with its ups and downs; of the wide-open doors for touring; and of the delightful home which the Newell family have made for themselves, to be a center for the new work which they are taking up so bravely after being torn from their beloved Niigata field. It would indeed be a delight to tell of these and other things of which I caught at least a glimpse, but I set out to write only of experiences with soldiers, and so I hold up my pen.

"The army work in these two cities is but typical of what is going on at various places in Japan. It needs and deserves a special appropriation, together with the earnest prayers and warmest sympathy of all who love our Lord and long to do what they can to usher in the reign of fraternal good feeling and sturdy righteousness."



### Micronesian Mission

#### IN THE MORTLOCK GROUP

ALREADY the *Morning Star* can report much work accomplished, the missionaries having by its aid been able to move rapidly from one island to another. In the Young People's Department of

this issue will be found an interesting account of a visit made by Mr. and Mrs. Gray, of Ponape, to the island of Pingelap, which had not been visited for a long time by any missionary. After the *Star* returned to Ponape she went at

once to Ruk, and from thence for a tour through the Mortlock group. We have from Mr. Jagnow a condensed report of what he found in that group, of which he can say that, though there is much room for improvement, there is a much better condition than existed last year. He first reports certain bright spots in the group. The first of these was:—

*Lukunor.* "Here we have one of the largest churches in the Mortlocks. While we came into the harbor the Christians were singing songs of welcome and praise that the *Morning Star* had come at last. Here fifty young girls and five boys joined the church, of whom sixteen girls were baptized. There was quite a large gathering of Christians for the holy communion.

"At *Oniop* the people are trying to do what is right, as far as we can tell. Eleven new members were added to the Church of Christ, three of whom were baptized before they received the Lord's Supper. The next place we visited was *Ta*, where we also received a warm welcome. Here the Lord also added to his flock eight couples and three men. Three of the number were baptized; besides there were also eighteen children baptized.

"*Kutu*, a little island with only about two hundred inhabitants, most of whom are Christians, was our next stop. It was a pleasure to me when I went over the roll of Christians and found that only one of the Christians had fallen into sin. Not one of the faithful members uses tobacco. Three couples and a boy came with me to school at *Kinamue*. Eleven children were baptized at this place. From here we went to *Motr*, where things are in good condition.

Fourteen were baptized and thirty-nine received into the church. *Satoan* is another station with which we were very well pleased. Here thirty-one joined the church and thirteen children were baptized. The island looks altogether different than last year. *Pis* is in good condition. All the people look neat and clean."

#### SOME DARK SPOTS

"At *Namaluk* the people have forsaken the way of life, and most of them have turned back to the ways of this world. The teacher does not seem to influence the people at this place, and the children join in dancing and show no interest in coming to school. The people at *Losap* also have fallen back into sin, since the fall of our teacher the last year. May the grace of God redeem this poor and ignorant people from their evil ways of living and bring them back again into the light of the gospel!

"The darkest spot among the islands of the Mortlocks that we visited this year was *Nama*. They have no teacher, no preacher, and they do not want the Word of God. I feel very sorry for this people, as they are weak and seem not to know the difference between right and wrong. Yet the Lord can work in their hearts the new life through his Holy Spirit. We can only work and wait for the time of the Master, when all the islands of the sea shall wait on the Lord.

"This is, in short, the story of the Mortlocks this year. We do pray that our visit will not be in vain, but that some seeds will bring forth fruits of the Spirit."



#### Mexican Mission

##### A CHURCH IN CHINOBAMPO

IN our last number (page 120) Rev. Mr. Case, of El Fuerte, reported two contrasting scenes in the village of Chi-

nobampo. We have now a letter from Mr. Hahn reporting the organization of a church there. He begins:—

"I am grateful to be able to report

the great progress that has been made in the Fuerte field by the organization of a congregation at Chinobampo, about twenty-five miles east of Fuerte. The place had been visited formerly by Messrs. Bissell and Jamison, and the people were interested in evangelical teaching. For the last three weeks Mr. Case has worked there most faithfully, visiting the people and holding meetings, with the result that eleven people were convinced of the truth of the gospel and declared their readiness to accept Christ as their Saviour.

"Last Saturday Mrs. Hahn and I, with about a dozen members of the Fuerte congregation, went over to Chinobampo, and on Sunday the congregation was organized, consisting of eleven members, while six are remaining as candidates awaiting further instruction

and enlightenment. God willing, they may be received at the next celebration of the Lord's Supper, which will take place in March. Ten of the new members were baptized by me, one joining the congregation by letter. He was a member of the church at Guadalajara. Mr. Case expects to stay another two weeks at Chinobampo to further direct the new members, and then to go to Agua Caliente, where he hopes another church may be organized."

Mr. Hahn and his wife are busily engaged in the study of Spanish, and at the same time he is conducting some meetings which are welcomed by the people. He reports that there is great need of a school in that village, and also of teachers in almost all the ranches in that vicinity. The field is open for Christian workers.



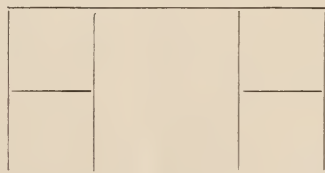
### West Central African Mission

#### THE NEW STATION—OCHILESO

MR. WOODSIDE reports that the removal from Sakanjimba to Ochileso (the name meaning Hot Springs), in the Ondulu country, has been accomplished successfully, and there is prospect of much better conditions than on the old site. Under date of December 2, Mr. Woodside writes:—

"We are all fairly well housed, although our present quarters are temporary. We are living in what will later serve as schoolhouse. The dry season was well begun before we were sure that we should build here this year, so that we had to rush matters when we got to building. I made boxes, six feet long, one foot wide, and six inches deep. With these we built our walls, placing them and filling them with mud. In this way, by putting enough fellows on so that they could make a complete round a day, our walls rose at the rate of six inches a day. In three weeks and a half the walls were up. The thickets

near here furnished the sticks for the roof. In these thickets are a great number of wild date palms, from twenty to fifty feet high, very straight, and of almost uniform thickness. These answer very well for plates. Grass for thatching, too, was not far to seek, so that building here is very cheap. This house is 24 x 48 feet, outside measurements, having five rooms, thus:—



"The small rooms will be very convenient as class rooms when the house is used for school purposes.

"The young people, too, are fairly well housed. There are now about forty houses in our village. There are already as many native houses as were in the native part of Sakanjimba station.

We have really more people here than we ever had at Sakanjimba.

“For a school for this year we put up a large shed with grass sides and roof. The fellows all turned to and gave two days’ work on it. I gave the sticks from the shed we occupied during the dry season. It makes quite a comfortable room, 15 x 30 feet in size. It also serves for prayers and Sunday services. A month ago we had our second communion service here. There were seven baptisms and admissions to the church—a man and his wife, a mother and her daughter, and three young men.

“We are starting our garden on the site of an old village of long ago, perhaps fifty years or more. It seems a very rich spot, and we think it will furnish plenty of garden stuff and also

fruit. We are 1,000 feet lower than at Sakanjimba. We have set out a goodly number of young trees—orange, lemon, loquat, guava, peach, and a few others, and bananas and plantains, and pineapple and strawberry plants. In time we shall have fruit here, and plenty of it, I think. It requires considerable outlay to get the place in order.

“The people of the nearest villages are coming well to Sunday services, although they are not largely populated. I have not been able to get away to the villages very much, but shall hope to do so more from now on. The health of all has been remarkably good. One reason for the good health of the natives, I think, is that they have been having plenty to eat. Since the time we first came we have been able to buy plenty of food.”



## Notes from the Wide Field

### AFRICA

UGANDA.—Rev. J. S. Moffat, a son of Dr. Robert Moffat, of South African fame, was in Uganda during Easter of last year, and has written of his impressions at the services held in the C. M. S. cathedral at Namirembe. The great building was crowded full, and Mr. Moffat writes:—

“The occasion was not a thing to be forgotten easily. The great congregation—the men on one side, in their long white garments, the women on the other, dressed in brown-reddish bark cloth—were seated on the ground, presenting one dense and continuous sea of dark and serious faces. The long rows of pillars supported an enormous roof, and such a roof! picturesque in its simplicity, lined throughout with what looked like fine basket-work. There was no foreign air about the scene; it had grown out of its surroundings. The building was the work of the natives themselves, albeit under the guidance of those who were leading the natives in untried ways. From where I sat I could see at least 3,000 faces. I was told that there was still a crowd outside of those who could not find room; and there was a separate and simultaneous service being conducted in an adjacent building, at which at least 500 younger people were assembled. In the cathedral we joined in the stately service of the Anglican Church, never so stately and impressive as when it is rendered in noble simplicity, free from the adventitious accompaniment of a highly artistic choir. There was something more real and solemn than this in the vast murmur, almost a thunder roll, of thousands of responding voices, the voices of men and women who had been born in the most degraded and darkest heathenism, the people that sat in darkness but had seen a great light; the Easter sun shining upon the stone that had been rolled away and upon the open grave. . . . About seven hundred men and women joined in the communion service that day.”



A DISASTER ON THE CONGO.—The mission of the Southern Presbyterian Church has suffered a distressing reverse at its mission station of Ibanj, which is on the Kassai River, one of the great affluents of the Congo. Lukenga, the king of the Bakuba tribe, has despotic sway, and rules his people with an iron hand. The medicines with which he professes to slay them they fear. This Lukenga came to Luebo, another station of the Presbyterian mission, to pay his taxes to the Congo Free State, and he was there held as hostage by the State for the payment of a fine imposed upon him. It is said that the officer of the State treated Lukenga in an arrogant way, and subjected him, quite unnecessarily, to humiliating treatment. This greatly angered the king, and he boldly declared that all foreigners should leave his country. Previous to this the mission had rescued from the king Muxamuling, the son of a former king, but now Lukenga sent his emissaries to bring the head of Muxamuling to him. The mission at Ibanj tried to protect him and succeeded, but this led Lukenga to vent his wrath against the missionaries, and he sent his forces against every trading post and mission station. The natives who lived near these stations were friendly, but they were overawed by Lukenga's emissaries and the station at Ibanj was burned, and the whole company took refuge at Luebo, where, at last accounts, they were living in safety, but greatly distressed because of what had taken place. Yet they are proposing to reopen the Ibanj station, and are hopeful that the sore trial to which they have been subjected may result in greater blessings to their mission.

## POLYNESIA

THE FRENCH MISSIONS.—The island mission of French Protestants in the South Pacific Ocean gives the following statistics in the last annual report—Tahiti, the Windward, and the Austral Isles are included: "There are only five ordained European missionaries and ten European teachers, but there are thirty-nine native pastors and over three thousand church members, 180 of whom were admitted the past year. One hundred and fourteen catechumens are under instruction, and there are 1,444 pupils in religious schools."



## Miscellany

### Bibliographical

*Japan, An Attempt at Interpretation.* By Lafcadio Hearns. The Macmillan Co., New York, 1905.

This is a fascinating volume, in which the author, though profoundly impressed by what he knows of the Japanese, is constrained to say that, "after having discovered that he cannot understand the Japanese at all," he has come to regard this fact as qualifying him to write this essay. He has discovered in his long residence among the Japanese so much that is peculiar and profound, that he is puzzled to bring all the facts that he knows into a consistent presentation of the people. In other words, he regards the Japanese as so profound and intricate that they cannot be readily

comprehended. After dwelling upon the strangeness and charm of the land and the people, the author gives chapters upon various characteristics of the Japanese, finding in ancestral worship the root out of which has grown all their peculiar ideas and institutions. In the discussion of his theme the writer shows great keenness of intellect and much sympathy and admiration for the people about whom he discourses. The author has lived long enough among them to give him the impression that they need nothing from the world outside of Japan or from sources above the world. His great fear seems to be that they will not be self-sufficient enough, but will

yield to foreign influences and to a religion that will supplant their ancestral worship. We confess that we do not share his fears in this respect, and we specially reject his declarations that in all attempts to introduce the Christian faith in Japan there has been a purpose to stigmatize or overthrow the spirit of reverence for ancestors. We deny that the Japanese have so understood the efforts of Christian missionaries. They have themselves recognized the view which has been openly proclaimed by their officials, that Shintoism is not a religion — that it is a national cult which has nothing to do with the worship of a Supreme Being. Whatever may have

been true in a few exceptional cases, the great body of Christian missionaries have never denounced the Japanese spirit of loyalty to their emperor or their ancestors. They have only sought to show, what some of the most intelligent and loyal Japanese have gladly admitted, that the respect and homage which should be rendered to ancestors ought not to be confounded with the worship which should be given only to the Supreme Ruler of the universe. We repudiate entirely the charges made against missionaries by Mr. Hearn, both as to their purpose and their conduct, while we cordially confess our admiration of much that is in his volume.



## Notes for the Month

### SPECIAL TOPICS FOR PRAYER

For the many mission stations which are now blessed with special religious awakening: that these seasons of refreshing may be multiplied in all our mission fields. (See pages 156 and 188.)

For Japan and its people: that this period of stern conflict and great victories may be blessed in all ways to the nation; and that the spirit of inquiry now manifested may lead to a sober and yet earnest acceptance of the Christian faith.

### ARRIVAL IN THIS COUNTRY

February 2. At San Francisco, Miss Cora F. Keith of the Japan Mission.

### ARRIVALS ABROAD

January 8. At Guam, Micronesia, Rev. and Mrs. Herbert E. B. Case.

### DEATHS

January 30. At Foochow, China, Rev. Charles Hartwell. (See page 166.)

March 12. At West Brattleboro, Vt., Rev. Lewis Grout, formerly of the Zulu Mission. Further notice will appear next month.



## List of Co-operating and Local Committees of the American Board

### New England District

#### COÖPERATING COMMITTEE

Rev. Edward H. Rudd, Rev. Samuel C. Bushnell, George E. Keith, Lewis A. Cressett, Hon. Frederick Fosdick, Rev. David N. Beach, D.D., Charles W. Osgood, Rev. Frank J. Goodwin.

#### LOCAL COMMITTEES

*For Eastern Maine.* — Rev. Henry W. Hulbert, D.D., Mr. George H. Eaton, Rev. C. A. Beckwith, D.D., Rev. David L. Wilson.

*For Western Maine.* — Mr. John M. Gould, Rev. Smith Baker, D.D., Rev. Percival F. Marston, Rev. George Lewis, D.D., Rev. J. B. Saer, Rev. O. W. Folsom, Rev. E. L. Marsh, Rev. C. D. Boothby, Rev. W. E. Brooks, D.D., Mr. H. L. Tappan, Prof. W. G. Mallett.

*For Eastern New Hampshire* (Carroll, Strafford and Rockingham Counties).—Mr. Elisha R. Brown, Mr. E. P. Kimball, Rev. W. L. Anderson, Rev. Henry Hyde, Rev. Arthur S. Burrill, Rev. H. A. Blake, Mr. Edmund S. Boyer, Rev. George E. Hall, D.D., Rev. Lucius H. Thayer.

*For Central New Hampshire* (Merrimack and Hillsboro Counties).—Rev. Cyrus Richardson, D.D., Rev. Burton W. Lockhart, Rev. George H. Reed, Rev. David P. Hatch.

*For Southwestern New Hampshire* (Sullivan, Cheshire, and the southern part of Grafton Counties).—Rev. Marvin D. Bisbee, Rev. A. J. Bailey, Rev. John M. Wathen, Rev. C. Fremont Roper, Rev. William W. Livingston.

*For Northern New Hampshire* (Coos, Belknap, and the northern part of Grafton Counties).—Rev. Richard L. Swain, Rev. William F. Cooley, Rev. John E. Whitley.

*For Northeastern Vermont*.—Rev. Henry Fairbanks, Ph.D., Rev. Charles H. Morse, Rev. Archibald F. MacGregor.

*For Southeastern Vermont*.—Charles F. Thompson, Charles W. Osgood, Rev. Allan C. Ferrin.

*For Northwestern Vermont*.—Pres. Matthew H. Buckham, LL.D., Rev. William S. Hazen, D.D., Rev. Benjamin Swift, Rev. Francis A. Poole.

*For Southwestern Vermont*.—Rev. George W. Phillips, D.D., Rev. Clifford H. Smith, Rev. Charles H. Peck, Mr. Gilbert M. Sykes, Rev. W. S. Smart.

#### MASSACHUSETTS LOCAL DISTRICTS

1. *Suffolk North, South, and West Conferences*.—Rev. Samuel C. Bushnell, Mr. Samuel Usher, Rev. A. H. Plumb, D.D., Rev. Edward P. Drew, Rev. G. A. Gordon, D.D., Mr. Wolcott Johnson, Mr. Charles E. Kelsey.

2. *Essex North and South Conferences*.—Rev. DeWitt S. Clark, D.D., Rev. E. H. Byington, Rev. George A. Hall, Rev. C. F. Weeden, Rev. Richard Wright, Mr. D. O. Marshall.

3. *Andover and Woburn Conferences*.—Rev. William E. Wolcott, Rev. George E. Lovejoy, Rev. George F. Kennigott, Rev. Frank R. Shipman, Rev. Frank S. Hunnewell, Hon. Arthur H. Wellman.

4. *Middlesex South and Mendon Conferences*.—Rev. C. H. Daniels, D.D., Rev. Franke A. Warfield, Rev. William M. Macnair.

5. *Norfolk and Taunton Conferences*.—Mr. George E. Keith, Rev. A. F. Pierce, D.D., Rev. Payson W. Lyman, Rev. C. F. Swift, D.D., Mr. Charles J. Holmes.

6. *Old Colony, Pilgrim, and Barnstable Conferences*.—Rev. S. M. Cathcart, Mr. George Shaw, Mr. Elijah Swift, Rev. John H. Quint, Rev. W. W. Dornan, Mr. Edward E. Ames.

7. *Middlesex Union and Worcester North Conferences*.—Rev. George A. Tewksbury, Hon. Frederick Fosdick, Rev. William O. Conrad, Rev. George M. Howe, Rev. Benjamin A. Willmott, Prof. H. S. Crowell, Rev. Charles C. Merrill.

8. *Worcester Central and Worcester South Conferences*.—Rev. John R. Thurston, Rev. John J. Walker, Rev. Andrew Campbell, Amos Armsby, Rev. William W. Jordan, D.D., Rev. A. W. Hitchcock, Mr. Winthrop G. Hall, Mr. Frank H. Robson, Mr. Charles F. Marble, John C. Berry, M.D.

9. *Hampden and Brookfield Conferences*.—Rev. F. L. Goodspeed, D.D., Rev. Philip S. Moxom, D.D., Rev. Henry L. Bailey, Rev. John H. Lockwood, Rev. Edward A. Reed, D.D., Rev. William B. Oleson, Rev. Oliver W. Means, Mr. Henry K. Hyde, Mr. Charles N. Prouty.

10. *Hampshire, Hampshire East, and Franklin Conferences*.—Rev. William E. Strong, Rev. Robert M. Woods, Prof. William L. Cowles, Mr. A. Lyman Williston, Prof. H. M. Tyler, Dr. J. H. Sawyer, Rev. John Pierpont, Rev. Joseph A. Goodrich, F. A. Rugg, Mr. W. H. Nims.

11. *Berkshire North and Berkshire South Conferences*.—Rev. W. V. W. Davis, D.D., Pres. Henry Hopkins, Hon. William B. Plunkett, Mr. Joseph E. Pierson, Rev. G. W. Andrews, Hon. W. Murray Crane, Mr. H. A. Barton, Rev. Leon D. Bliss, Mr. E. S. Rogers, Rev. E. S. Porter.

*For Rhode Island.*—Rev. F. J. Goodwin, Rev. James G. Vose, D.D., Mr. Herbert J. Wells, Mr. John W. Danielson, Rev. T. Calvin McClelland, Mr. Rowland G. Hazard, Rev. James H. Lyon.

### Middle District

#### COÖPERATING COMMITTEE

Rev. Joseph H. Selden, D.D., Lucien C. Warner, M.D., Charles A. Hull, Nehemiah Boynton, D.D., Dyer B. Holmes, Rev. Fritz W. Baldwin, D.D., Dean Frank K. Sanders, D.D.

#### LOCAL COMMITTEES

*For Eastern Connecticut.*—Rev. Lewellyn Pratt, D.D., Rev. James W. Bixler, Rev. Frank D. Sargent, Mr. Waterman R. Burnham.

*For the Hartford District.*—Hon. Nathaniel Shipman, Prof. Arthur L. Gillett, D.D., Rev. Rockwell H. Potter, D.D., Rev. R. T. Hall, D.D., Rev. A. W. Hazen, D.D., Rev. A. G. Johnson.

*For Western Connecticut.*—Rev. Joseph H. Selden, D.D., Rev. John G. Davenport, D.D., Rev. John De Peu, Hon. George N. Woodruff, Mr. George R. Burrall.

*For the New Haven District.*—Rev. Watson L. Phillips, D.D., Rev. William W. McLane, D.D., Rev. Frank K. Sanders, D.D.

*For Ohio.*—Rev. J. W. Bradshaw, D.D., Rev. C. S. Mills, D.D., Mr. William W. Mills, Mr. Joseph C. Noyes, Rev. Charles F. Thwing, D.D., Rev. Henry M. Tenney, D.D., Rev. Washington Gladden, D.D., Rev. Ernest B. Allen.

*For Brooklyn and Long Island.*—Mr. Charles A. Hull, Mr. W. H. Nichols, Rev. Sherman S. Haven.

*For New York City.*—Mr. Dyer B. Holmes, Lucien C. Warner, LL.D., John H. Washburn, Esq.

*For Central and Western New York.*—Rev. Franklin S. Fitch, D.D., Mr. David A. Thompson, O. A. Gorton, M.D., Rev. Andrew M. Wight, Mr. Charles E. Lee.

*For New Jersey.*—Rev. Fritz W. Baldwin, D.D., Rev. Charles Goodrich, Rev. Horace Porter.

*For Philadelphia.*—Rev. Charles L. Kloss, William H. Wanamaker, Esq., Mr. William H. Lambert.

*For Pennsylvania.*—Rev. Thomas C. Edwards, D.D., Rev. Perry W. Sinks, Mr. Thomas Addenbrook.

*For the District of Columbia.*—Rev. Stephen M. Newman, D.D., Rev. Oliver Huckel, D.D., Hon. David J. Brewer, LL.D.

*For Florida.*—Rev. E. Lyman Hood, PH.D.

*For Georgia, North and South Carolina.*—Rev. Samuel B. Howland, D.D., Rev. John C. Campbell.

### Interior District

#### COÖPERATING COMMITTEE

Rev. Willard B. Thorp, D.D., Rev. Jean F. Loba, D.D., Edward H. Pitkin, David Fales, Pres. Edward D. Eaton, Thomas C. MacMillan, Rev. Sydney Strong, D.D., Rev. William E. Barton, D.D.

#### LOCAL COMMITTEES

*Wisconsin.*—Hon. John M. Whitehead, O. H. Ingram, Esq., Rev. S. T. Kidder, D.D.

*Michigan.*—Rev. F. H. Foster, D.D., Rev. R. W. McLaughlin, D.D., E. F. Grabill, Esq., E. K. Warren, Esq., H. J. Hollister, Esq.

*Central Illinois.*—H. T. Lay, Esq., Pres. Thomas McClelland, Rev. Franklin L. Graff, Rev. Horace L. Strain.

*Iowa.*—E. S. Miller, Esq., Rev. A. L. Frisbie, D.D., Rev. E. M. Vittum, D.D., Pres. Dan F. Bradley, D.D., L. A. McMurray, Esq.

*Nebraska.*—Rev. J. E. Tuttle, D.D., Rev. M. A. Bullock, D.D., Rev. John Doane.

*South Dakota.*— E. P. Wilson, Esq., Rev. B. G. Mattson, Rev. H. D. Wiard.

*North Dakota.*— Rev. G. B. Barnes, Rev. Charles H. Dickinson.

*Colorado.*— Rev. James B. Gregg, D.D., Rev. F. T. Bayley, Rev. F. M. Sheldon.

*Kansas.*— M. V. B. Parker, Esq., W. M. Crosby, Esq., Rev. Francis L. Hayes, Rev. C. S. Sargent.

*Missouri.*— Rev. Albert Bushnell, D.D., A. W. Benedict, Esq., Rev. Paul Douglas, Rev. J. B. Toomay, Rev. F. W. Heberlein.

*Minnesota.*— George H. Rust, Esq., I. E. Jepson, Esq., William H. Laird, Esq., Rev. L. H. Hallock, D.D., Rev. Alexander Milne.

### The Pacific Coast District

#### COÖPERATING COMMITTEE

Rev. C. R. Brown, Rev. George C. Adams, D.D., Mr. J. L. Barker.

#### LOCAL COMMITTEES

*Northern California.*— Rev. C. R. Brown, Rev. George C. Adams, D.D., Rev. S. C. Patterson, Rev. Raymond C. Brooks, Rev. L. D. Rathbone.

*Southern California.*— Rev. William Horace Day, D.D., Rev. C. T. Brown, Rev. Ralph B. Larkin.

*Oregon.*— Rev. Elwin L. House, Rev. William C. Kantner, Rev. Edward S. Bollinger.

*Eastern Washington.*— Pres. S. B. L. Penrose, D.D., Prof. Louis F. Anderson, William L. Hall, M.D.

*Western Washington.*— Rev. E. Lincoln Smith, Rev. William H. G. Temple, Rev. Edward T. Ford.



## Donations Received in February

### MAINE

Biddeford, 2d Cong. ch.	17 46
Brewer, 1st Cong. ch.	15 00
Farmington, 1st Cong. ch.	31 92
Kittery Point, Cong. ch.	6 15
Minot Center, Mrs. Martha H. Washburn,	4 30
Newcastle, 2d Cong. ch.	25 00
North Bridgton, Y. P. S. C. E., for Shao-wu,	2 00
Orland, Cong. ch.	4 50
Portland, 2d Parish Cong. ch.	100 85
Saco, 1st Parish Cong. ch.	50 25
Skowhegan, Island-av. Cong. ch.	20 23
South Bristol, Union Cong. ch.	3 30
Waterville, Cong. ch.	47 70
York Village, 1st Cong. ch.	11 00—330 66

### NEW HAMPSHIRE

Bartlett, Cong. ch.	3 00
Chester, Cong. ch.	5 89
Exeter, Phillips ch.	60 00
Fitzwilliam, Cong. ch.	15 00
Franconia, Cong. ch.	30 00
Goffstown, Cong. ch.	23 70
Hinsdale, Y. P. S. C. E., toward support G. M. Newell,	15 00
Keene, 1st Cong. ch.	26 70
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones,	210 09
Marlboro, Cong. ch.	23 25
Rochester, 1st Cong. ch.,	42.77 ;
Henry M. Plumer,	52 77
Sunapee, Mrs. Geo. H. Bartlett,	15 00
Wentworth, Y. P. S. C. E., for Aruppukottai,	10 00
West Lebanon, Cong. ch.	10 72—501 03
<i>Legacies.</i> — Fremont, Abram F. Brown, by Perley Gardner, Adm'r,	200 00
	701 03

### VERMONT

Benson, Rev. and Mrs. Irving H. Childs, for school, West Central Africa,	20 00
Coventry, Cong. ch., toward support Rev. R. Thomson,	48 00
Dummerston, Cong. ch., 10.39, and Y. P. S. C. E., 7.70, all toward support missionary,	18 09
Enosburg, Cong. ch.	21 00
Greensboro, Cong. ch., toward support Rev. R. Thomson,	5 00
McIndoes, Cong. ch.	6 00
Montpelier, Bethany ch., toward support Rev. John X. Miller,	36 56
Newport, Cong. ch., 33.51, Cong. Sab. sch., 8.25, and Y. P. S. C. E., 5, all toward support Rev. R. Thomson,	46 76
Peacham, Cong. ch., toward support Rev. C. K. Tracy,	90 00
Pittsford, Cong. ch., 83.37, and Y. P. S. C. E., 5, all toward support Rev. and Mrs. E. A. Yarrow,	88 37
Richmond, Y. P. S. C. E., for Shao-wu,	10 50
Rutland, Cong. ch., of which 25 from Prim. Dept., Sab. sch., and 12.06 from Senior Dept., do., Jan. offering, all toward support Rev. and Mrs. E. A. Yarrow,	37 06
St. Albans, 1st Cong. ch.	37 00
Shoreham, Cong. ch.	6 75
Wallingford, Cong. ch., toward support Rev. E. A. Yarrow,	50 50
Westminster West, Cong. ch., of which 14 from Soc. of Morals and Missions, —, M.	25 00—569 84
<i>Legacies.</i> — Barton, Edward Barnard, by J. N. Webster, Ex'r, add'l,	47 51
	617 35

## MASSACHUSETTS

Abington, 1st Cong. ch.	7 13
Ballardvale, Union Cong. ch.	53 13
Bedford, Cong. ch.	14 06
Boston, Emmanuel ch. (Roxbury), 762.85; Park-st. ch., 201.63; Eliot ch. (Roxbury), 158.30; Central ch. (Jamaica Plain), 126.66; Y. P. S. C. E. of Pilgrim ch., toward support Dr. F. C. Wellman, 25; Y. P. S. C. E. of Union ch., toward support Dr. E. L. Bliss, 25; Y. P. S. C. E. of Roslindale ch., for native worker in India, 9; Mt. Vernon ch., 7.25; Shawmut ch., 4.82; A friend, 50,	1,370 51
Brookfield, Cong. ch.	2 60
Brookline, Harvard Cong. ch.	1,043 02
Burlington, ch. of Christ,	8 66
Centerville, Cong. ch.	12 00
Charlemont, Y. P. S. C. E., for native preacher, Marathi,	13 00
Charlton, Cong. ch.	10 00
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	10 00
Easton, Cong. ch.	34 64
Everett, Courtland-st. Cong. ch.	17 25
Fitchburg, Rollstone Cong. ch., Miss L. E. Rice,	1 00
Hanson, 1st Cong. ch.	2 40
Hawley, Cong. ch.	1 00
Haydenville, Cong. ch., toward support Rev. C. T. Riggs,	6 82
Holliston, Friend,	25 00
Holyoke, 2d Cong. ch.	81 55
Lowell, Eliot Cong. ch., 50; Pawtucket Cong. ch., 32.80, and Cong. Sab. sch., toward support Mrs. Mary A. Fairbank, 25,	107 80
Lynn, Central Cong. ch.	5 00
Mansfield, Cong. ch., 13.80, and Cong. Sab. sch., 10.70, all toward support Rev. W. H. Sanders,	24 50
Medford, Union Cong. ch.	53 83
Medway, Miss H. C. Bullard, for work in Japan,	5 00
Melrose Highlands, Cong. ch.	1 05
Middleton, Cong. ch.	5 86
Milford, Cong. ch.	121 50
Millbury, 2d Cong. ch., toward support Rev. E. C. Partridge,	42 85
Milton, 1st Cong. ch.	28 65
Newton Center, In memory of Charles C. Burr,	100 00
Northbridge, Rockdale Cong. ch.	10 00
North Brookfield, Y. P. S. C. E. of 1st Cong. ch., for Shao-wu,	5 00
North Middleboro, Cong. ch.	44 28
Norton, Friend,	10 00
Peabody, 2d Cong. ch.	6 03
Pepperell, Cong. ch.	27 41
Plympton, Mrs. Mary Bisbee Frazee, for native preachers, Madura,	25 00
Raynham, 1st Cong. ch.	6 68
Rockport, 1st Cong. ch., of which 5 from Z. A. Appleton,	18 33
Salem, Tabernacle ch., of which 85.80 toward support Rev. D. S. Herrick, 87.35; do., Y. P. S. C. E., 16, and Young Woman's Miss. Soc., 5, both for do.; South ch., Member, 1; D. S. S., 15,	124 35
Shirley, Cong. ch.	10 00
South Weymouth, Old South ch.	4 00
Swampscott, Miss S. A. Holt,	11 25
Taunton, Trinitarian Cong. ch.	325 00
Tolland, Cong. ch.	4 27
Upton, 1st Cong. ch.	8 13
Walpole, 2d Cong. ch.	12 67
Wellesley, Cong. Sab. sch., toward support Rev. J. C. Perkins, 25; Friend, 25,	50 00
Wellesley Hills, Frank L. Fuller,	20 00
West Medway, Cong. ch., 15.40; Rev. S. Knowlton, 5,	20 40
Westminster, Cong. ch.	16 50
Weston, Friend,	2 00
West Springfield, Park-st. ch., 33.75; Y. P. S. C. E. of 1st Cong. ch., for Shao-wu, 20, and Madura, 20,	73 75

West Tisbury, Cong. ch.	6 17
Worcester, Old South ch., toward support Rev. C. B. Olds,	394 90
Friend, toward support Robert E. Hume,	25 00—4,475 93
<i>Legacies.</i> —Hatfield, Samuel H. Dickinson, by D. W. Wells, Trustee, add'l,	300 00
Northampton, Numan Clark, add'l,	40 00
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l, 75; Harriet P. Buswell, by Edwin F. Lyford, Ex'r, 59,	134 00—474 00
	4,949 93

## RHODE ISLAND

Barrington, Cong. ch.	33 00
Kingston, Cong. ch.	65 00
Pawtucket, Cash,	35 00
Providence, Central ch., Woman's Foreign Miss. Soc.	50 00—183 00
<i>Legacies.</i> —Providence, Sarah A. Carpenter (Union ch.), by C. H. Leonard, m. d., Ex'r, less expenses,	4,403 44
	4,586 44

## CONNECTICUT

Avon, Cong. ch.	21 50
Berlin, Y. P. S. C. E., toward support Geo. M. Newell,	25 00
Branford, H. G. Harrison,	25 00
Bridgeport, Mrs. S. F. Blodget, for work in Peking,	25 00
Bridgewater, Cong. ch.	8 05
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, and to const. LUCY MARGARET TREADWAY, H. M.	100 00
Burlington, Cong. Sab. sch., toward support Rev. C. E. Ewing,	2 00
Canton Center, Cong. ch.	20 00
Central Village, Cong. ch.	5 38
Chaplin, Cong. ch.	13 50
Colchester, Friend,	5 00
East Hartford, So. Cong. ch.	10 00
Hampton, 1st Cong. ch.	3 47
Hartford, Caroline Hansell, for work in Japan,	15 00
Higganum, Cong. ch.	7 00
Ledyard, Cong. ch.	6 54
Lisbon, Newent Cong. ch.	7 92
Middletown, 1st Cong. ch.	93 54
Monroe, Cong. ch.	20 00
New Haven, ch. of the Redeemer, toward support Rev. J. E. Tracy,	800 00
North Stonington, Cong. ch.	32 00
Old Lyme, 1st Cong. ch.	62 84
Salisbury, Cong. ch., of which 8.45 toward support Dr. F. D. Shepard,	27 88
Saybrook, Friend, for support of Miss Elizabeth B. Campbell,	500 00
Sharon, Cong. ch.	12 76
Shelton, Cong. ch., of which 35 toward support G. M. Newell, 55.18; Friend, 30,	85 18
Simsbury, 1st ch. of Christ, toward support Rev. J. E. Merrill,	20 00
South Glastonbury, Edward T. Thompson,	1 00
Suffield, 1st Cong. ch.	20 60
Westminster, Cong. ch.	6 55
Westville, Cong. ch.	11 25
Windsor, 1st Cong. ch. mission study class, for Sendai,	3 11—1,997 07

## NEW YORK

Angola, Cong. ch.	5 00
Barryville, Cong. ch.	3 00
Brooklyn, Clinton-av. Cong. ch., 10, and Ladies' Guild, 100; Puritan Cong. ch., 15; J. O. Niles, 6,	131 00
Buffalo, Niagara-sq. Y. P. S. C. E., for catechist, Madura, 10; Mrs. S. C. Whittemore, for Colburn schools in India, 33.50; Marion Whittemore, 5,	48 50

Cortland, Y. P. S. C. E.	10 00	
Deansboro, Cong. ch.	6 00	
Dunton, 1st Cong. ch.	8 07	
Groton City, Cong. ch.	7 00	
Lockport, East-av. Cong. ch.	25 00	
Middletown, 1st Cong. ch.	1 37	
New York, Pilgrim Cong. ch., 99.60;		
Alfred A. L. Bennett, 10; Mrs. W.		
S. Karr, 4.25,	113 85	
Owego, Cong. ch.	10 00	
Randolph, A. G. Dow,	10 00	
Riverhead, J. W. Downs,	5 00	
Union Falls, Margaret B. D. Lyman,	10 20	
West Winfield, Immanuel Cong. ch.	21 75	
—, Friend in Central New York,	50 00	465 74

## NEW JERSEY

Glen Ridge, Cong. ch., toward sup-		
port Dr. F. Van Allen,	131 00	
Vineland, Cong. ch.	4 60	
Westfield, Cong. ch.	602 00	737 60

## PENNSYLVANIA

Allegheny, Slavonic Cong. ch.	10 00	
Delta, Bethesda Cong. ch.	2 41	
Edwardsville, Welsh Cong. ch.	25 00	
Fountain Springs, Christ Cong. ch.	1 00	
Minersville, 1st Cong. ch.	5 00	
Scranton, 1st Welsh Cong. ch., 6;		
Friend, 100,	106 00	149 41

## DISTRICT OF COLUMBIA

Washington, Y. P. S. C. E. of 1st		
Cong. ch., for work in Foochow,	25 00	

## NORTH CAROLINA

Strieby, Cong. ch., Woman's Miss.		
Union,	2 00	
Tryon, Cong. ch.	16 00	18 00

## FLORIDA

St. Petersburg, Cong. ch.	11 87	
Winter Park, Cong. ch.	37 00	48 87

## ALABAMA

Art, Christian Hill ch.	41	
Fairhope, Cong. ch.	1 00	
Leon, Cong. ch.	1 00	
Pleasant Hill, Cong. ch.	1 00	
Talladega, Cong. ch. and Sab. sch.,		
for work in Japan,	8 32	
Taylor, Bascom ch.	1 00	12 73

## LOUISIANA

Jennings, Y. P. S. C. E. of 1st Cong.		
ch., for native workers in India,	20 00	

## TENNESSEE

Knoxville, A. Buffat,	25 00	
-----------------------	-------	--

## INDIANA

Huntington, W. D. Strouse,	2 00	
Kokomo, H. W. Vrooman,	22 25	24 25

## MISSOURI

Eldon, Cong. ch.	4 00	
Thayer, 1st Cong. ch.	5 00	
Webster Groves, 1st Cong. ch.	10 37	19 37

## OHIO

Atwater, Cong. ch.	18 50	
Berea, Rowland White,	10 00	

Chardon, 1st Cong. ch., Dr. and Mrs.		
L. T. Goodwin, toward support		
Rev. J. H. Dickson,	5 00	
Claridon, Cong. Sab. sch., toward		
support Rev. J. H. Dickson,	25 00	
Cleveland, W. A. Hillis,	10 00	
Columbus, 1st Cong. ch.	150 00	
Dover, Cong. ch.	20 00	
Elyria, Marie M. Lickorish,	10 00	
Lawrence, Cong. ch.	5 50	
Lenox, Cong. ch.	3 00	
Little Muskingum, Cong. ch.	3 00	
Mansfield, 1st Cong. ch.	28 87	
Marietta, 2d Cong. ch.	4 00	
Oberlin, Mrs. L. G. B. Hills,	10 00	
Troy, 1st Cong. ch.	5 55	
Youngstown, J. J. Thomas, for Jap-		
anese student,	30 00	338 42

## ILLINOIS

Austin, Cong. ch.	3 50	
Blue Island, Cong. ch.	8 00	
Chicago, Pilgrim ch., toward support		
Rev. C. L. Storrs,	55 00	
Evanston, 1st Cong. ch., toward sup-		
port Rev. D. C. Greene,	75 00	
Farmington, Cong. ch.	14 57	
Glenellyn, Cong. ch.	15 50	
Godfrey, Cong. ch.	12 08	
Griggsville, Cong. ch.	7 50	
Lawn Ridge, Calvin Stowell,	2 00	
Oak Park, 3d Cong. ch.	26 78	
Springfield, Mrs. Emily L. Barrows,	1 00	
Western Springs, 1st Cong. ch.	35 75	
Wheaton, College ch., Henry L.		
Kellogg,	15 00	271 68
Legacies.—Chicago, Mrs. Lucy E.		
Clark, by Elizabeth R. Gardiner,		
Ex'x, add'l,	11 25	
		282 93

## MICHIGAN

Almont, Cong. ch.	2 70	
Big Rapids, Cong. ch.	17 00	
Detroit, 1st Cong. ch.	200 00	
Galesburg, Cong. ch.	3 75	
Hillsdale, Mary Smith,	10 00	233 45

## WISCONSIN

Ashland, Cong. ch.	25 00	
Burlington, Plymouth Cong. Sab. sch.,		
for native helper in India,	3 50	
Kenosha, Isabel A. Gillespie,	5 00	
Stoughton, Cong. ch.	10 75	44 85

## IOWA

Cedar Falls, Rev. Oscar Lowry,	5 00	
Jewell, Cong. ch.	4 00	
Keokuk, Cong. ch.	82 65	
Osage, Cong. ch.	100 17	
Toledo, 1st Cong. ch.	13 00	204 82
Legacies.—Treyner, Rev. F. W. Ju-		
disch, by Rev. Jacob Fath,	25 00	
		229 82

## MINNESOTA

Grand Meadow, Cong. ch.	4 00	
Granite Falls, Cong. ch.	5 00	
Minneapolis, Plymouth Cong. ch.,		
toward support Rev. A. H. Clark,		
100; Fremont-av. Cong. ch., for		
Japan, 35.50; Pilgrim Cong. ch., 1,	136 50	
Wayzata, Cong. ch.	2 00	147 50

## KANSAS

Sedgwick, Cong. ch.	4 62	
Wabaunsee, 1st ch. of Christ,	1 00	
Wellington, Y. P. S. C. E., for native		
worker, Madura,	8 00	13 62

## NEBRASKA

Fremont, 1st Cong. ch.	5 00
Syracuse, Cong. ch.	7 00—12 00

## CALIFORNIA

Eureka, Cong. ch.	5 00
Fairoaks, Mr. and Mrs. H. D. Williams,	5 00
Oakland, Oak Chapel Cong. ch.	28 90
Pasadena, Catharine W. Keese,	10 00
Rialto, Cong. ch., Mrs. Wood,	3 00
San Diego, Mrs. Emily A. Berlet,	50 00
San Francisco, Mrs. Horace T. Pitkin,	20 00
Sunol, Cong. ch.	5 00—126 90

## OREGON

Forest Grove, Cong. ch.	22 50
Ingle Chapel, Cong. ch.	2 85
Willard, Cong. ch., Y. P. S. C. E. and Sab. sch.	4 00—29 35

## COLORADO

Denver, Villa Park Cong. ch., Tenth Legion, 5; Olivet Cong. ch., 3.30,	8 30
Eaton, 1st Cong. ch.	21 50
Fruita, Cong. ch.	7 30
Greeley, 1st Cong. ch.	83 33
Loveland, Katharina Schuman,	5 00—125 43

## WASHINGTON

Almira, Cong. ch.	3 30
Bellecenter, Cong. ch.	2 00
Beulah, Cong. ch.	22 55
Leavenworth, Cong. ch.	6 50
Pleasant Prairie, Cong. ch.	2 70
Seattle, Plymouth Cong. ch., toward support Rev. E. W. Ellis,	450 00
Skokomish, Cong. ch.	4 00—491 05

## NORTH DAKOTA

Amenia, Cong. ch.	84 00
Hankinson, Cong. ch.	6 00
Oberon, Cong. ch.	5 00—95 00

## UTAH

Salt Lake City, Y. P. S. C. E. of 1st Cong. ch., for native workers, Japan,	5 00
---	------

## ARIZONA

Jerome, Cong. ch.	5 50
-------------------	------

## OKLAHOMA

Jennings, 1st Cong. ch.	3 80
Manchester, 1st Cong. ch.	4 00
Okarche, Cong. ch.	1 41—9 21

## FOREIGN LANDS AND MISSIONARY STATIONS

Turkey, Talas, Rev. W. S. Dodd, 50;	
Mitrovitzka, Friends, for work in Bohemia, 4.40; Salonica, Friends, for work in China, 6.29,	60 69
Bulgaria, —, W. W.	15 00—75 69

## RUTH TRACY STRONG FUND

(For work at Beira, East Africa)

MASSACHUSETTS.—Norwood, Francis O. Winslow,	200 00
WISCONSIN.—Wauwatosa, Rev. A. R. Thain,	5 00
IOWA.—Montour, R. M. Tenny,	50 00
	255 00

## ADDITIONAL RECEIPTS

Through Messrs. Kidder, Peabody & Co., Boston, for work in Macedonia and Bulgaria unless otherwise specified. Names of donors of less than \$2 omitted to save space.

MASSACHUSETTS.—Medford, Mystic Cong. ch., 37.94; Somerville, Friend, 37; Wilmington, Cong. ch., 3.92; Worcester, Pleasant-st. Baptist ch., .98,	43 21
RHODE ISLAND.—Little Compton, Cong. ch.	1 49
OHIO.—Akron, West Cong. ch.	1 49
IOWA.—Waterloo, Presb. ch.	6 11
AFRICA.—, Friend,	62
	51 92

## MISSION WORK FOR WOMEN

FROM WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston,  
*Treasurer*

For sundry missions in part,	12,940 67
For Abbie B. Child Memorial Building,	500 00
For traveling expenses, Miss Halsey, 129 49 (Auxiliary Manhattan ch., N. Y. City), toward support Mrs. F. B. Bridgeman,	17 00—13,596 16

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois,  
*Treasurer* 6,500 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Mary C. McClees, Oakland, California,  
*Treasurer* 55 00

## MISSION SCHOOL ENTERPRISE

MAINE.—Dexter, Y. P. S. C. E., 2; East Machias, Union Sab. sch., for pupil, Madura, 10; Otisfield, Cong. Sab. sch., 1; Waterville, Y. P. S. C. E., 10.30,	23 30
NEW HAMPSHIRE.—Littleton, Y. P. S. C. E.	8 65
VERMONT.—Barton Landing, Cong. Sab. sch., for Japan,	12 40
MASSACHUSETTS.—Abington, 1st Y. P. S. C. E., 10; Amherst, 1st Cong. Sab. sch., 16.15; Everett, Courtland-st. Cong. Sab. sch., 2.78, and Sab. sch., 10; Hanson, 1st Cong. Sab. sch., .60; Lynn, Central Cong. Sab. sch., 9.71; Newton, Lowry Y. P. S. C. E. of No. Cong. ch., 4; No. Attleboro, Y. P. S. C. E. of Oldtown ch., 17,	70 24
CONNECTICUT.—Hartford, Central ch. Sab. sch., 11 71; Higganum, Cong. Sab. sch., 10; Huntington, Y. P. S. C. E., 7; Westminster, do., 2,	30 71
Less: Taftville, Dec., 1904, <i>Herald</i> , transferred to <i>Morning Star</i> ,	5 00—25 71
NEW YORK.—Massena, Y. P. S. C. E. of 1st Cong. ch.	10 00
NEW JERSEY.—Chester, Y. P. S. C. E.	6 00
LOUISIANA.—Kinder, 1st Cong. Sab. sch.	2 00
INDIANA.—Michigan City, German Immanuel Cong. Sab. sch., for India, 2, and Y. P. S. C. E., for Turkey, 4,	6 00
OHIO.—Cleveland Int. Y. P. S. C. E. of Hough-av. Cong. ch., 4; No. Fairfield, Cong. Sab. sch., class No. 5, for Japan, 5,	9 00
ILLINOIS.—Des Plaines, Y. P. S. C. E., 1.50; Gray's Lake, Cong. Sab. sch., 2.87; Stillman Valley, do., 8.68,	13 05
WISCONSIN.—Baraboo, Y. P. S. C. E.	1 50
IOWA.—Cromwell, Cong. Sab. sch.	3 88
MINNESOTA.—Crookston, 1st Cong. Sab. sch., 4; Minneapolis, Fremont-av. Cong. Sab. sch., for Japan, 10; Pelican Rapids, Y. P. S. C. E., 5,	19 00
NEBRASKA.—Fremont, Cong. Sab. sch.	8 21
CALIFORNIA.—San Francisco, 3d Cong. Sab. sch.	22 50



SOUTH DAKOTA.—Rapid City, Cong. Sab. sch. 8 00

249 44

FOR SUPPORT OF YOUNG MISSIONARIES

ILLINOIS.—Neponset, Y. P. S. C. E., 3.25; Plainfield, do., 10; Roscoe, do., 10, all for MacLachlan Fund, 23 25

MICHIGAN.—Almont, Y. P. S. C. E., 5.30; Sheridan, do., 4.75, both for Lee Fund, 10 05

MINNESOTA.—Waterville, Y. P. S. C. E., for Haskell Fund, 5 00

NEBRASKA.—Doniphan, Y. P. S. C. E., 5; Ogalalla, do., 5, both for Bates Fund, 10 00

NORTH DAKOTA.—Amenia, Y. P. S. C. E., for Haskell Fund, 2 05

SOUTH DAKOTA.—Deadwood, Y. P. S. C. E., 5; Highmore, do., 5, both for Haskell Fund, 10 00

60 35

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS

NEW HAMPSHIRE.—Derry, Central Cong. Sab. sch., for orphans, care Rev. J. H. Pettee, 15; Hanover, Miss C. A. Closson, for Girls' Boarding School, Talas, 25; Wilmot, Rev. Jas. Richmond, for Ponasang Hospital, 3, 43 00

VERMONT.—, Friends, for work, care Rev. W. H. Sanders, 30 00

MASSACHUSETTS.—Amherst, Y. P. S. C. E. of 2d Cong. ch., for Boys' School, care Rev. H. K. Wingate, 4.50; Andover, Juvenile Miss. Soc. of West Cong. ch., for use of Mrs. E. C. Partridge, 15; Auburn, Cong. Sab. sch., for Bible-woman, Foochow, 20; Boston, Mrs. John D. Bryant, for pupil, care Rev. Jas. Smith, 20; do., Friends, by Rev. G. H. Gutterston, for Pasumalai College, 4; Brighton, Faneuil ch. Cradle Roll, for work, care Dr. F. F. Tucker, 5; Groton, Nashua River Local C. E. Union, for pupil, care Mrs. R. Winsor, 25; Haverhill, Chinese Sab. sch., No. Cong. ch., for work, care Dr. C. R. Hager, 15; Haydenville, Y. P. S. C. E., for work, care Rev. C. A. Nelson, 36.16; Lawrence, Trinity ch. Y. P. S. C. E., for the Doshisha, 5; Lincoln, Sab. sch. of 1st Cong. ch., for pupil, care Miss E. S. Hartwell, 21; do., Y. P. S. C. E., for school, care Rev. E. Fairbank, 15; Wellesley, Friends, for work, care Miss A. M. Lord, 100; Westfield, Mrs. J. A. B. Greenough, for work, care Rev. and Mrs. L. S. Crawford, 25; Williamstown, Rev. John H. Denison, for Tutor Fund, Anatolia College, 100; Winchester, Sab. sch. of 1st Cong. ch., for scholarship, care Rev. T. A. Baldwin, 30, 440 66

RHODE ISLAND.—Wood River Junction, Friend, toward church building, Melur, 5 00

CONNECTICUT.—Bristol, 1st Cong. Sab. sch., F. Bruen's class, for pupil, Anatolia College, 15; Farmington, Mrs. M. Rankin Johnstone, for seats for Lucy Lindley Hall, 5; Hartford, 1st ch. Aux., Mrs. Geo. P. Bissell, for do., 100; do., Center ch. Cong. Sab. sch. Jun. Dept., for pupil, care Rev. Geo. P. Knapp, 12; New Haven, Miss M. S. Johnstone, for seats for Lucy Lindley Hall, 10; New London, P. LeRoy Harwood, for work, care Rev. E. H. Smith, 15; Norwichtown, Mrs. Emily P. Wattles, for Boys' Boarding School, care Rev. E. H. Smith, 50; Old Lyme, 1st Cong. Sab. sch., for pupil, care Dr. G. C. Reynolds, 25; Stony Creek, Cong. ch. Woman's Miss. Soc., for pupil, care Miss R. M. Bushnell, 3; Suffield, 1st Cong. ch., Four ladies, for native worker, care Rev. J. P. Jones, 50; Westport, Dorothy R. Adams, for Bible-woman, care Mrs. W. P. Elwood, 25, 310 00

NEW YORK.—New York, No. Cong. ch., for work, care Rev. S. C. Bartlett, 14.83;

do., Miss C. de Nottbeck, 25, and Mrs. Edith P. Stimson, 35, for seats for Lucy Lindley Hall; Watertown, Mr. and Mrs. T. S. Thomas, for work, care Rev. E. H. Smith, 25, 99 83

NEW JERSEY.—Collingswood, Miss H. L. Thomas, for Boys' School, Ing-hok, 10; East Orange, 1st Cong. Sab. sch., for pupil, care Rev. W. S. Dodd, 30.80, 40 80

PENNSYLVANIA.—Edwardsville, Welsh Cong. ch., for work, care Rev. J. P. Jones, 35; Germantown, Mrs. Enoch Taylor, for work, care Dr. G. C. Reynolds, 10; Philadelphia, Miss Lucile Foreman, for school for the blind, care Miss C. Shattuck, 10, 55 00

DISTRICT OF COLUMBIA.—Washington, Mt. Pleasant Cong. ch., Miss N. G. Holton, for use of Rev. E. P. Holton, 10 00

ALABAMA.—Talladega, The Little Helpers, Talladega College, for pupil, care Miss S. R. Howland, 5 00

ARKANSAS.—Batesville, W. W. Byers, for Ponasang Hospital, 1 00

INDIANA.—East Chicago, Jun. Y. P. S. C. E., 1st Cong. ch., for pupil, care Rev. Thomas Gray, 25 00

OHIO.—Chardon, 1st Cong. ch., Dr. and Mrs. L. T. Goodwin, for work, care Rev. F. M. Chapin, 25; Cleveland, Y. P. S. C. E. of Hough-av. Cong. ch., for native preacher, Foochow, 20; Jefferson, Cong. ch., K. E. Soc., for work, care Rev. W. S. Ament, 12.50; do., Cong. Sab. sch., for do., 12.50, 70 00

ILLINOIS.—Chicago, Grace Cong. ch., Mr. and Mrs. J. A. Werner, for native helper, care Rev. H. G. Bissell, 10; do., Grace Cong. Sab. sch., J. A. Werner's class, for do., 12.50; do., Salem Scan. Cong. ch., for pupil, care Rev. R. Winsor, 3.75; Geneva, Cong. ch., Friend, for work, Marathi, 20; Roseville, Mr. and Mrs. L. C. Axtell, for native preacher, care Rev. H. G. Bissell, 50, 96 25

MICHIGAN.—Muskegon, Nellie Pomp and Mamie Zuryp, for pupil, care Rev. J. J. Banninga, 3 00

IOWA.—Des Moines, through Rev. Wm. Greenwood, for native pastor, Marathi, 10; Grinnell, Friend, for native preacher, No. China, 50, 60 00

MINNESOTA.—Minneapolis, Y. P. S. C. E. of 5th-av. Cong. ch., for Bible-woman, care Miss E. S. Hartwell, 5 00

NEBRASKA.—Weeping Water, Mrs. W. D. Ambler, for work, care Mrs. A. E. Dean, 20 00

CALIFORNIA.—San Mateo, Y. P. S. C. E., for native preacher, care Rev. W. W. Wallace, 20 00

COLORADO.—Colorado Springs, Mrs. M. C. Gile, for work, care Rev. Henry Fairbank, 20; Las Amins, Mr. and Mrs. R. M. Dunbar, for work, care Dr. H. H. Atkinson, 20.50; Trinidad, Cong. ch., for native helper, care Rev. H. Fairbank, 7, 47 50

WASHINGTON.—Seattle, Mrs. J. F. Pike, for pupil, care Miss M. E. Moulton, 7 50

CANADA.—Montreal, D. W. Ross, for work, care Rev. H. K. Wingate, 50; Woodstock, through Rev. R. Chambers, for building fund, Bardezag, 32.90, 82 90

TURKEY.—Aintab, 2d ch. members, for work, care Dr. W. L. Thompson, 5 40

FOR PUBLICATION WORK,  
CONSTANTINOPLE

Previously acknowledged, 2,730.42.

MASSACHUSETTS.—Maynard, Dr. L. H. Cobb, 300; Springfield, H. Cowl, 5, 305 00

NEW YORK.—New York, Mrs. Julia Billings, 50; do., F. H. Revell, 10; do., *Christian Herald*, 4, 64 00

PENNSYLVANIA.—Philadelphia, John H. Converse, 300; do., C. C. Savage, 40; do., Harold Goodwin, 10; do., B. F. Blake, 10, 360 00

MINNESOTA.—Minneapolis, Mrs. C. C. Woods, 25 00

754 00

## MISSION WORK FOR WOMEN

## From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston,  
*Treasurer*

For pupil, care Miss M. M. Patrick,	33 50
For work, care Dr. G. C. Reynolds,	2 00
For pupil, care Miss G. M. McLaren,	25 00
For work, care Mrs. M. E. Bissell,	27 00
For pupil, care Miss E. B. Fowler,	25 00
	—
	112 50

From WOMAN'S BOARD OF MISSIONS OF THE  
INTERIORMrs. S. E. Hurlbut, Evanston, Illinois,  
*Treasurer*

For work, Mardin,	7 00
For work, care Rev. H. Fairbank,	11 25
For pupil, care Miss C. Shattuck,	30 00
For use of Miss M. M. Foote,	10 00
For use of Mrs. A. E. Dean,	6 00
For use of Mrs. J. L. Coffing,	35 00
For use of Mrs. E. S. Hartwell,	20 00
For school, care Miss A. L. Millard,	27 70
For use of Mrs. E. Fairbank,	1 00
For use of Mrs. M. L. Sibley,	28 08
For school equipment, Erzsroom,	100 00
For use of Miss N. N. Russell,	27 50
	—
	303 53

From WOMAN'S BOARD OF MISSIONS FOR THE  
PACIFICMiss Mary C. McClees,  
*Treasurer*

For use Miss H. G. Powers,	25 00
For use Miss N. E. Rice,	10 00
For pupils, care Miss H. I. Root,	10 00
	—
	45 00

From CANADA CONGREGATIONAL WOMAN'S  
BOARD OF MISSIONSMiss Emily Thompson, Toronto, Ontario,  
*Treasurer*

For native preacher, care Rev. C. R. Hager,	30 00
For pupil, care Rev. F. W. Macallum,	9 23
For pupil, care Miss Belle Nugent,	5 00
	—
	44 23
	—
	2,742 10
Donations received in February,	35,351 94
Legacies received in February,	5,161 20
	—
	40,513 14

**Total from September 1, 1904, to March 1, 1905, Donations, \$243,635.72; Legacies, \$32,746.85 = \$276,382.57.**

## WOMAN'S MEDICAL MISSION, JAFFNA

MASSACHUSETTS.—Springfield, No. Cong. ch.	150 00
CONNECTICUT.—Rockville, Cong. ch.	12 50
	—
	162 50

## JAFFNA GENERAL MEDICAL MISSION

MASSACHUSETTS.—Amesbury, Main-st. Cong. Sab. sch.	25 00
ENGLAND.—Liverpool, Miss P. M. Given,	48 70
	—
	73 70

## ABBOTT FUND

MASSACHUSETTS.—Chelsea, 3d Cong. ch., 9; Petersham, Anna Dawes MacNutt, 100,	109 00
--	--------

CONNECTICUT.—Brooklyn, Friend, 60; So. Glastonbury, Y. P. S. C. E., 20,	80 00
LOUISIANA.—Jennings, 1st Y. P. S. C. E.,	25 00
MICHIGAN.—St. Joseph, Cong. ch. Ladies' Miss. Soc. (through W. B. M. I.)	30 00
	—
	244 00

## BUILDING AND EQUIPMENT FUND

NEW YORK.—New York, John D. Rockefeller, for Kobe College, additional land and buildings,	28,000 00
Pasumalai College, additional land and buildings (in part),	7,000 00
Euphrates College, Industrial Department (in part),	1,500 00
Anatolia College, Industrial Department (in part),	1,000 00
Samokov Collegiate and Theological Institute, Industrial Department (in part),	1,000 00
Publication work in Turkey (in part),	3,000 00
	—
	41,500 00

## THE NEW MISSIONARY VESSEL

MAINE.—Bangor, Central Cong. Sab. sch.	6 40
NEW HAMPSHIRE.—Amherst, Cong. Sab. sch., 5; Hinsdale, do., 20; Milford, do., 3; Nashua, Abigail G. Smith, 30, Seth G. Smith, 20, and Edward H. Smith, 20; Pembroke, Cong. Sab. sch., 1; Wilton, do., 20,	10 10
MASSACHUSETTS.—Andover, West ch., Juvenile Miss. Soc., 15; Ashburnham, Cong. Sab. sch., 3; Boston, Cornerers, by Mr. Martin, 4.60; Boylston, Cong. Sab. sch., 9; Chicopee, 1st Cong. Sab. sch., 10; Lawrence, Trinity Cong. Sab. sch., 10; Lynn, No. Cong. Sab. sch., 20; Monson, Arthur Graves Sab. sch. class, 1.58; Needham, Evan. Cong. Sab. sch., 3; Newburyport, No. Cong. Sab. sch., 16; No. Adams, Cong. Sab. sch., 10; No. Blandford, 2d Cong. Sab. sch., 1; Salem, M., 15.25; Worcester, People's Cong. Sab. sch., 10,	108 63
RHODE ISLAND.—River Point, Cong. Sab. sch.	15 00
CONNECTICUT.—Centerbook, Cong. Sab. sch., 4.17; Enfield, 1st Cong. Sab. sch., 6.40; Meriden, Jun. Y. P. S. C. E. of 1st Cong. ch., 4; Orange, Cong. Sab. sch., 2.60; Plainville, do., 10; Taftville, do., 5; Wallingford, 1st Cong. Sab. sch., 6.20,	38 37
NEW YORK.—Clayton, Cong. Sab. sch., 2.40; Northfield, do., 6; Owego, do., .30,	8 70
NEW JERSEY.—East Orange, Trinity Cong. Sab. sch., infant class,	5 00
FLORIDA.—Tavares, Cong. Sab. sch.	7 00
ALABAMA.—Talladega, Cong. ch. and Sab. sch., 1.35; Woman's Miss. Union, 3.30, and Little Helpers, Talladega College, 2.15,	6 80
ILLINOIS.—Chicago, Grace Cong. Sab. sch., 19.20; Galesburg, East Main-st. Cong. Sab. sch., 12.55; Kellyville, Cong. Sab. sch., 3,	34 75
MICHIGAN.—Detroit, No. Cong. Sab. sch., 21.74; Fredonia, Cong. Sab. sch., 1.65; Wacousta, do., .60,	23 99
WISCONSIN.—Milwaukee, Bethlehem Cong. Sab. sch., .50; Rochester, Cong. Sab. sch., 4.60,	5 10
IOWA.—Central City, Cong. ch., 3.30; Westfield, Mission Band, 2.40,	5 70
MINNESOTA.—Plainview, Cong. Sab. sch.	1 50
CALIFORNIA.—Alameda, West End Cong. ch. and Sab. sch., 3; Los Angeles, Vernon Cong. Sab. sch., 16; Oakland, Oak Chapel Cong. Sab. sch., .40; Ontario, Bethel ch. Y. P. S. C. E., 10; Paradise, Cong. Sab. sch., 1.60; Santa Ana, do., 3.10,	34 10
NORTH DAKOTA.—Newhome, Geo. Gerber,	10
AFRICA.—Melsetter, Miss H. J. Gilson,	2 38
	—
	313 62



**For use in Library only**

(For use in Libraries only)

I-7 v.101  
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 8292